The Churchman.

VOLUME XVI. No. 48. | THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. | WHOLE NUMBER, 328.

PUBLISHED FOR THE PROPRIETORS. | NEW-YORK: SATURDAY, JANUARY 30, 1847. | AT No. 12 JOHN STREET.

For the Churchman.

MUSINGS ON NEW YEAR'S EVE.

They're with the things that long, long since have perished,
Those household partings with the dying year,
Yet in the memory be they fondly cherished,
For all our loved and lost were gathered here.

Then ere the old clock told the midnight hour,
Hushed was the merry tale, the game of mirth,
And all, from opening bud, to blooming flower,
Were gathered round the cheerful winter hearth.

There the fond father sat, by turns caressing
His gentle daughters, rich in youthful charms,
There manly sons, and there the latest blessing,
The youngest cradled in his mother's arms.

The fleeting year had brought its share of pleasure,
And pure and sacred joys—but little pain—
And left us but the memory to treasure,
Of precious moments ne'er to come again.

And thus it was an hour of pensive gladness,
In thoughtful spirits, deepening every line
Graved on the inmost heart, as rose in sadness
The sweet and plaintive strains, of "Auld Lang Syne!"

Therefore with trembling was the farewell spoken,
While fell from many an eye the glistening tear,
For our dear circle yet remained unbroken,
And so we mourned the passing of the year.

Some of that band have drunk the cup of sorrow,
Still faithful pilgrims in this earthly glade,
Some rest in hope, waiting the glorious morrow,
While sleeping calmly in the Church's shade.

Oh precious gifts of Love in mercy given,
Chains strongly binding us to earth were ye,
Then own in mercy are those fetters riven,
That where our treasures are, our hearts may be.

Nor muse thus idly, heed where ye are tending,
Forget the past, the future seek to know,
'Mid earthly mists, whose forms are o'er ye bending?
Whose are those angel voices whispering low?—

Come! where once met, we never more shall sever,
Come! though long parted, still our loved—our own—
Come where God's presence lights the soul for ever,
And with us worship at His glorious throne.

G. W.

REMARKS ON THE CORRESPONDENCE

BETWEEN

BISHOP WHITTINGHAM & REV. MR. TRAPNELL,

RECENTLY PUBLISHED BY THE LATTER.

A Letter to the Laity of the Diocese of Maryland, by one of their number.

TO THE LAITY OF THE DIOCESE OF MARYLAND:

Brethren,—One of your number, whose peculiar circumstances have put him in possession of more canonical and rubrical knowledge than it can be supposed you have all had leisure to acquire, proposes to call your attention for a few minutes to the correspondence between our Bishop and the Reverend Rector of St. Andrew's Church, Baltimore, which the latter has thought it right to publish to the world and which I have actually bought for money in a bookstore. On the spirit with which this correspondence has been conducted, on the part of the Reverend Presbyter, I shall make but one remark. It is, that it does not seem to be that spirit which St. Peter and St. Jude attribute to angels. I shall now proceed to examine the very slender show of argument by which Mr. Trapnell supposes that he has sustained his position.

The question, out of which the correspondence grew, was; whether the Bishop has a right at his visitation to administer the Holy Communion? The assertion of this right by the Bishop, Mr. Trapnell considers to be a dangerous encroachment on the rights of the Presbyter, which he not only ought to, but must resist. It may be worth while to consider exactly what the claim is, which constitutes this dangerous encroachment, and which is a wedge "which requires but an occasional pressure to effect its end;" "a principle which need but to be urged to overthrow and subvert that independence and those rights which the constitution and the canons have been so careful to secure to rectors, vestries, and their congregations."

This claim is no more than this; that the Bishop asserts a right to "the privilege of administering the Sacrament of the Lord's Supper in any parish or congregation of" the "Diocese, in which with due regard to circumstances, and proper notice" he "may express" his "desire to do so." Now I do not perceive how the vestries, as such, are interested in this matter. The congregations are thus far interested, that they are liable to be invited, not compelled, to receive at the hands of their Bishop the Holy Communion, and also invited, not compelled, to contribute so much as they think proper to give, to some Church object which the Bishop wishes to promote. The Rectors are very much in the same situation with the people; they are not deprived of any right which they possess, they are at liberty to administer the Lord's Supper as often as they please, and to collect the contributions of the people as often as they please, and for whatever purpose they please. The Bishop sets up no claim to compel any person to do any thing. He only claims a right to invite others to join with him if they thnik proper. Mr. Trapnell on the other hand claims a right to prevent his congregation from doing, what, for ought he knows, they may be disposed to do. How the Bishop's claim, which is a clear, defined and settled one, is to be made a wedge for any other, I confess I cannot see. It would appear, that the great body of the clergy do not view it in so alarming a light, for Mr. T. complains grievously, on page 25, that it would require a volume to enumerate the instances in which our present Bishop has exercised the right.

Nor do the circumstances with which this claim is surrounded, seem likely to increase the danger, or give just grounds for alarm. As to country parishes, the Bishop can scarcely have an opportunity of obtruding his services upon them very often. As to the city congregations the danger cannot be great, considering the number of the country parishes and the large portion of the Bishop's time which is occupied by them. Moreover, we learn from the Bishop, at page 7, that "his custom with regard to the city congregations has been to adapt his arrangements to the convenience of the Rectors, and to await information, from them, *as to the time when they desired a visit*, before making the appointment." We also learn from Mr. Trapnell, at page 31, that the Bishop told him "that when the city clergy notified him of their wish of a visitation, [he left them to make their own arrangements as to time &c., as would best suit their convenience, and that on such occasions, if there were no provision for a Communion, he had nothing to say about it, but that when he made an appointment for a visitation he then made his own arrangements, and included the administration of the Communion among the services of the occasion." Mr. T. has then nothing to do but to invite a visitation, one in two or three years, so as to save the canonical three years, and he need never see the Bishop administer the Communion in his Church.

Nor is it difficult to point out the mode in which he might have avoided the difficulty which has actually occurred; he might have notified the Bishop that he denied altogether his right to administer the Communion, but as a matter of courtesy invited him to do so on that occasion. There would then have been no precedent made against his supposed rights. The Convention comes once a year, and Mr. Trapnell might have moved for a canon defining or declaring the rights of the Bishop on occasions of visitation. The question would then have been settled by authority, I have no doubt against Mr. Trapnell, but there would have been an end of the encroachment, the claim would have been no longer a wedge.

Mr. Trapnell in his third letter to the Bishop, page 13, says that in his letter of the 2d. instant, he had argued the question upon three distinct and independent grounds. Upon referring to the letter quoted, I cannot find any attempt at argument at all. Mr. T. asserts, that law, precedent and canon, are against the Bishop (page 9,) but he does not attempt to show how, except that on page 8 he says that the canons by their silence, "imply directly the contrary of the Bishop's position," and he narrows this down by referring, in a note, to "Canon xxv. of the General Convention of 1832." The argument implied, for there is none expressed, is that one canon is silent on the subject and therefore canon law is directly opposed to the position. Now it is certainly true that not only the canon quoted, but all the canons, are silent on the subject, and the question, so far as the canon law is concerned is, what is the inference to be drawn from the silence of the canons. What law other than the canon, he supposes to be against the Bishop, he has not thought fit in his letter to say; in the next, it appears he meant the rubrics of the Communion Office, a subject which we shall presently examine. Precedent he cites none.—This is what he calls arguing a question upon three distinct and independent grounds, and complains that the Bishop has not answered him.

The Bishop (pages 10, 11, very properly treats the matter as a difference of opinion between them, as to the construction of a canon, it would have been more accurate to have said the construction of the silence of a canon, and reminds him that by his ordination vow a presbyter is "under obligation to submit to" the judgment of his Bishop, when they have the misfortune to differ on such a point, until some competent authority, judicially, or by legislation, pronounce the Bishop "to be in error." This intimation turns out to be another dangerous encroachment. The passage in the ordination vow alluded to, is this: The Bishop asks the candidates for the priesthood, "Will you reverently obey your Bishop and other chief ministers, who, according to the canons of the Church may have charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?" To this each of them answers, "I will so do, the Lord being my helper." This is a very solemn vow and to a plain man seems a vow to submit to the opinion of the Bishop in doubtful cases. But Mr. Trapnell takes quite a different view of it. "The admonitions too," says he, "which 'with glad mind' the" priests are 'to follow,' and the 'judgments' to which they are to 'submit' are not to be arbitrary, without reason, and in contravention of the law and order of the Church, but they must be 'godly.'" In this, I suppose, every body will agree with him; but if a question arises, what is the law and order of the Church in a particular case, who is to decide that question? A plain man would say the superior authority, to which the inferior is required to submit; else where is his submission? It is not submission to act upon a judgment, because it agrees with our own judgment. But Mr. T. tells us (see page 19,) that: In reference to all of which, the things mentioned in my last quotation, "as discreet, and sober, and intelligent, and pious, and responsible men—the Presbyter, &c. is to decide." Now I know that the presbyters of the Church ought to be, and generally are, all that Mr. T. supposes them to be in that sentence; but I do not see how that gives them a right to decide questions in which they differ from their Bishops, who also ought to be, and generally are, all that he supposes the presbyters to be. It still seems to be plain common sense that he who is to "submit" cannot be the man who is to decide to what he will submit. Moreover, a vow to submit whenever we think proper so to do, looks very much like an absurdity.

You will bear in mind that all the Bishop desired was that Mr. Trapnell should submit his judgment as to that of his superior, until the matter was decided by a competent tribunal; yet Mr. T. understands him as claiming infallibility. Plain people understand that an infallible judge is one whose opinions cannot be examined, but are binding universally and forever. The claim of the Bishop rests on the ground of authority; he requires Mr. T. to submit to his judgment, not because it is necessarily right, but because he has vowed to submit to it; and not finally but only until it can be examined; which Mr. T. will have an opportunity of having done in May next. Suppose a judge were to say to a lawyer, who, by the way, has made no vow of submission, "I have decided the question, and I require you to submit to my judgment until the Court of Appeals, examine the subject." Would that be considered a claim to infallibility?

It seems then to the writer, that under such circumstances it is the duty of the presbyter to "submit to the godly judgments" of the Bishop. Mr. T. thinks that he must decide whether they are godly or no. Now in one sense this is true. If a Bishop make a decision which is clearly sinful, his presbyters are not bound to act upon it. But what ought they to do? They must act as all other men are bound to do, according to their consciences, and take the consequences. If they believe that they cannot without sin submit to their Bishop's judgment, they disobey him at their peril, just as every man disobeys at his peril, any law which requires him to do what he believes sinful. What I mean by disobeying at his peril, is, that he is liable to be proceeded against for his disobedience. If he can convince the tribunal before which he is tried, that the thing required is sinful, he triumphs; if he fail he becomes a sort of martyr to his opinion. But this is a very different thing from the right to decide that the Bishop's judgment is not "godly," and to require him to acquiesce in that decision. The decision of the presbyter must be that he cannot without sin submit to the Bishop's judgment, and he must be prepared to maintain that decision before a competent tribunal. If he undertake to refuse submission on any less ground than this, he violates his vow. At the very least he runs a risk of violating it which no conscientious man ought to encounter. To make my meaning plainer, I will say that he must be prepared to show that the "judgment" of the Bishop is ungodly, in the sense of being sinful. But will Mr. Trapnell gravely say that there would be any thing sinful in his permitting the Bishop to administer the Communion in his Church.

But Mr. T. tells the Bishop, on the same page, 19, that the 'Charge' and the 'Government' which the Bishops of the Church and other 'chief Ministers,' have over the Presbyter or the Deacon, must be as in the Ordinal declared, 'according to the canons,' whilst the obedience to be rendered is also canonical. This is another hasty conclusion. The Ordinal says nothing about the obedience being canonical, or about the Charge and government being 'according to the canons of the Church.' The words 'according to the canons of the Church' refer to the "chief ministers;" the obedience is to be rendered to the 'Bishop and other chief ministers, who, according to the canons of the Church, may have the charge and government over you." They are to have it "according to the canons of the Church," and they are undoubtedly to exercise it according to them, but the Ordinal does not say so. It only requires submisssion to the Bishops, and those other ministers who may possess power and authority according to the canons. I have said that the works refer to the chief ministers only; because the Bishops have not charge and government according to the canons. They derive their authority from a higher source, antecedent to all canons. There is no canon so old in the Church, but Bishops have existed before it. I would not insult Mr. Trapnell by suggesting that he doubts the Divine origin of the Episcopal office. But an office of Divine appointment must have had Divinely appointed rights and duties, for an office is nothing but certain rights and duties. The authority of Bishops is not then founded upon canons. Remember I do not say that it is not regulated by canons. I think that it not only may be but is, and in some instances might be advantageously further regulated by canons.—But I agree fully with Mr. Trapnell that the canons do and ought to regulate the conduct of Bishops; just as much as those of Priests and Deacons, and are as fully binding upon them. Only I do not believe that either Bishops, Priests or Deacons derive their authority from the canons.

And this brings me to the very hinge of the controversy, as far as it turns upon the canons. Mr. Trapnell rests his case, as far as he rests it upon canons, upon the silence of the twenty-fifth canon of the General Convention of 1832, "Of Episcopal Visitations." Now, if the Bishop derives his authority at visitations exclusively from that canon, it would be clear enough that he had no authority to administer the Communion, because of a visitation. We may, however, remark by the way that the Bishop no where rests his right to administer the Communion upon the fact of his making a visitation, far less upon the twenty-fifth canon, so that if he can show a right, founded on any other law or usage of the Church, he will be at full liberty to do so. But if the right of visitation is older than the canon and not derived from it, then the omission of all mention of any right connected with the visitation in the canon would not affect that right. If the canon is a grant of power, it is limited by its own expressions; if it is a regulation of a pre-existing power, then the pre-existing power remains unaltered beyond the limits of the same expressions. Is it a grant of power? I think not; it does not [illegible] Bishop shall have power to visit the churches within his diocese;" but, "Every Bishop in this Church shall visit the churches within his diocese, for the purpose," &c.; evidently regulating the exercise of a power which was previously possessed. The Convention thought it necessary to provide for the careful attending to certain things, by the Bishops; they were all things which the Bishop had a right to do antecedent to the canon, and the Bishops are commanded, not empowered, to do them upon their visitations. Visitations are as old as parishes. When the whole diocese was under the joint administration of the Bishop and clergy, and the clergy like the Bishop belonged to the whole diocese, and not to any particular part of it; there could in the nature of things be no parochial visitations, but when parishes arose, the supervision of those parishes at visitation remained to the Bishop, as a remnant of that jurisdiction which was formerly entirely in him over the whole diocese, and of which he now allowed a presbyter to assume an important portion, reserving the supervision of the parish to himself. The relation between the parochial minister and his Bishop thus began as soon as the office of a parochial minister arose. I do not say that the parochial minister had or has no rights, but I do say the Bishop has also rights, and the boundaries between them are not to be defined only by canon; the Church has, according to Mr. Trapnell's own admission, a common law which rests upon precedent. By that law and by canon the relations of Bishop and Parochial minister are defined, and we are not at liberty, in the case of either, to infer from the mere silence of a canon, that the Bishop or a presbyter has any particular right.

Mr. Trapnell's idea that the silence of a canon is a conclusive argument, is then a mere begging the question. We may therefore proceed to examine his rubrical argument. The whole of this rests upon one foundation; that the word "Priest" in the rubrics in the Communion office means the Parish Priest, the Rector. In the first place I know not that the Church, or indeed any body, has used it in that sense any where else. Parish Priest, the Priest of the Parish, are familiar forms of speech enough, and the framers of the rubric could, had it seemed good to them, have resorted to their use; it would not have occasioned them much trouble; if in the first rubric in which the word Priest occurs, they had only added "of the Parish," the matter would have been settled.—The word Priest would then have always referred to the Priest first mentioned. But the natural meaning of the word Priest, in the absence of any explanation, is the officiating Priest. The word Priest is used in certain rubrics in order to prevent a Deacon from encroaching on the priestly office; in others, the word Minister is used, to intimate that these are duties which a Deacon may perform. In fact, there is more reason for believing that the word "Minister" in the rubrics, designates the minister of the Parish than the word "Priest;" for the two first rubrics, which rgulate the jurisdiction which undoubtedly belongs to the minister of the Parish, and which from its nature can only be exercised by a Priest, use the word "minister." I do not believe, however, that the word "minister" throughout the rubrics is to be taken strictly in this sense; for I do not believe that the Rector is bound always to deliver the cup, any more than the bread.

Another reason for disbelieving that the word Priest, in these rubrics, means Parish Priest, is that such an interpretation would render it impossible to administer the Communion in a vacant Parish, or in the absence of the Rector, or in a non-parochial place. If then the word Priest, mean the officiating Priest, and a Bishop be a Priest, which I have not known to be denied, then the Bishop may without violating any rubric administer the Lord's Supper. The rubric to which Mr. T. attaches so much importance, that he prints it on his title-page, upon this principle, furnishes him with no argument at all. The Priest who is to administer the Communion to the Bishops, Priests and Deacons, who may be present, may himself be a Bishop. But I need not insist upon this. Nobody has said that a Priest might not consecrate in the presence of a Bishop.—Against that proposition, the rubric of which we are speaking, would be a fair, though, perhaps, not a conclusive argument. But nobody has advanced that proposition. The claim of the Bishop is to administer as often as he, with due regard to circumstances and notice, shall think proper. It is implied that he may be present, and not choose to consecrate, in which case, the officiating priest may strictly comply with the rubric, although a mere priest. Again, the rubric does not speak of the Bishop of the Diocese, or even of the Bishop, as other rubrics do, but of Bishops in the plural number. Many Bishops may be present, and none of them the Bishop of the Diocese. It is perfectly clear that no such Bishops have any right whatever to consecrate, or perform any other clerical office, unless invited by the Rector. Here then is another case in which the rubric may be gratified without touching the question now under consideration. The other rubrics on which Mr. T. chiefly relies are those which direct the Bishop to pronounce the absolution and benediction; they certainly imply that the Bishop of the Diocese may be present, and not consecrate; but how they prove that it is unlawful for him to consecrate in the presence of the Rector is not so clear.

Another reason for believing that the word Priest does not mean Rector, is, that the same language is used in the order of morning and evening prayer, in which "the Priest" is directed to pronounce the absolution and benediction. If that is the meaning of the word in that place, nobody can read prayers for Mr. Trapnell, or if he does, he must omit the absolution and benediction, since if the Priest and the rector mean the same thing, there is no rubrical authority to a visiter to read them. Mr. Trapnell is bound to shew some reason why the word Priest means Rector in the Communion Office, and no where else; and, in fact, he attempts to do so.

His arguments are partly founded on the two rubrics in the Communion service, which we have considered just above, and partly on the Institution Office. It is very true that in that Office, there is a rubric which directs the newly instituted Priest to "administer the Holy Eucharist to his congregation," although it was certainly in the view of the framers of the Office, that the Bishop of the Diocese might be present. But why is this rubric to be extended beyond its natural sense, and used to interpret rubrics two hundred years older than itself? If it is to have such an effect given to it, I suppose that its bearing would be against Mr. Trapnell. If the Parish Priest is always to be the administrator, and is made so by the old rubrics, why this new rubric to direct that he should be the administrator on this particular occasion. The rubric reads: "The instituted minister shall proceed to the Communion Service and administer the Holy Eucharist to his congregation, and after the benediction (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God speed." Now this rubric is susceptible of two interpretations. It may mean that the instituted minister shall himself consecrate and administer the Holy Eucharist, and this I believe to be its true meaning; in which case it is unnecessary, if the rubrics in the Communion service require him always to do so, and therefore its existence proves Mr. T. wrong. It may also mean no more than that he shall provide that the Eucharist is administered, in which case, it will have no bearing upon the present dispute—this last interpretation is countenanced by the direction that he shall always pronounce the benediction. If the sole object of that direction were, that he should pronounce it, although the Bishop were present, and bound to pronounce it by the ordinary rubrics, the word "always" seems unnecessary. The word appears to imply that he is to pronounce the benediction, although somebody else consecrates, or why is not the word "always" annexed to the direction that he shall consecrate and administer. I only make these remarks to give Mr. Trapnell an alternative opinion, my own is that the instituted minister ought to consecrate. But if that meaning is given to the rubric, I again ask why was it introduced, if the rubrics in the Communion Service make him the necessary consecrator?

Mr. T. informs the Bishop, (page 14.) that the newly insttuted minister ought to be permitted to administer the Holy Eucharist to his flock, because there is "a beautiful and just propriety in it." That it is so, I have precluded myself from denying, for I have admitted that the Church has so decided. But he goes on to say that "the propriety is neither more beautiful, nor more just, in the Rector breaking the bread and distributing the wine to his own peculiar charge on this occasion than any other." In answer to this it is sufficient to say that the Church has, I suppose, seen some difference in the cases, since she has provided specially for one and not for the other. Moreover she sees too, propriety in the priest's pronouncing a benediction, in preference to the Bishop on this occasion, and not on any other.—But what sort of logic is it which infers from the fact that two cases are provided for by laws differently worded, that the legislator thought the two cases alike, and that therefore the two sets of words must mean the same thing.

The third head of Mr. Trapnell's imaginary argument is precedent. In his letter of the 2nd of November he sets out with asserting that this as well as canon and law, is entirely in his favor. This assertion he afterwards calls an argument under three different heads. When, leaving this imaginary style of argument, he comes to tell us what he means; we find that the canonical argument is the inference, which he draws from the silence of the canons, that the rubrical argument rests on the novel notion that the word "priest" means "rector," and as to precedents, he does not attempt to produce one.—His whole effort is to weaken the force of those which are alleged by the Bishop on his side. I have been somewhat too fast; he produces what he considers to be a disclaimer of the right by Bishop Kemp. He regards this, too, as of so much importance, that he has placed it on his title-page as one of his mottoes. From thence I shall copy it. "In all Parishes—in which the clergymen are Priests, I shall decline administering the Sacrament, although it will give me much pleasure to do it where the ministers are Deacons, or where the parishes are vacant." Does Bishop Kemp say that he had no right to administer the Sacrament of the Lord's Supper where the minister of the parish is a priest? Nothing of the kind. He says he shall, under such circumstances, decline administering the Sacrament. It was an exercise of his own will; he declined doing that which he had a perfect right to do, because he did not choose to do it. To decline implies choice. Before Bishop Kemp changed his course and announced his change in this passage, he frequently administered the Holy Supper in parishes which were filled by priests. Bishop Whittingham produces many instances of this; Mr. Trapnell endeavors to break the force of those instances, by showing that some of them occurred in vacant parishes or those filled by deacons. But there remain abundance of preeedents to which those objections do not apply, and Mr. Trapnell summarily gets rid of them all, by saying that whenever the parish was full of a priest, it must be presumed that the priest was absent at the time of the visitation. Why must it be so presumed? I know no reason, except to furnish Mr. T. with an argument. It is the duty of a clergyman to be in his parish at the time of the Episcopal visitation. Mr. Trapnell's favorite twenty-fifth canon is not silent here; it declares that one object of the visitation, is that the Bishop may have an opportunity of "inspecting the behavior of his clergy." Unless they meet him, one object of the visitation is defeated. Again the very next canon directs that the minister "shall be ready to present, for confirmation, such persons as he shall think properly qualified; and shall deliver to the Bishop a list of the names of those confirmed." He is also required "to give information to the Bishop of the state of the congregation, under such heads as shall have been committed to him." These canons, it is true, were passed, for the last time, after the period of Bishop Kemp's visitation, and I have not the means of knowing what the precise written law of the Church was at that date. But it is quite obvious that the passages, which I have cited from the canons, only enunciate that, which without them would be the duty of a minister of the Church. It seems very unlikely that any Bishop would confirm without the candidates were presented to him by some presbyter, and it would be very indecorous for a strange presbyter to present candidates in a parish which had an incumbent. It seems to me then, that the presumption is irresistible, that the minister of a parish is present at the visitation of it, unless the contrary appears.

But why was the Holy Communion administered on all those occasions? Was it always the regular Communion day when the Bishop came? On page 11 of the pamphlet, we find that the Lord's Supper was administered on two successive week days in two churches, under the care of the Rev. Mr. Stevens. Apparently on the day following the Lord's Supper was again administered in Easton, where Mr. Bayne was Rector. On three successive week days, the Communion was administered. Why? These were not ordinary Communion days. I believe that there is yet but one parish in the diocese where Communion is statedly celebrated on any week day but Christmas day. In Bishop Kemp's time such a thing was unknown. Why was the Holy Supper administered at an unusual season? Because it was the Bishop's visitation. Another instance occurs, on the same page, of the celebration of the Lord's Supper on a Sunday in the middle of the month, which possibly might have been, but most probably was not the stated Communion day.

What sort of precedents does Mr. Trapnell want? Not staictly judicial precedents; it is [illegible] the right is denied. Here we have precedents of the next class. Precedents of celebrations of the Holy Communion, at times and places when such celebrations can only be accounted for by the fact that the Bishop was there on visitation. If the Holy Communion were not a part of the proper solemnities at a visitation, these celebrations were causeless. If it were, then the point in issue is established, and every celebration of the Lord's Supper on visitation, whether in a vacant parish, a deacon's parish, or a priest's parish, becomes an exercise of the right of administering the Lord's supper on visitation. If Mr. Trapnell's theory that "priest" in the rubrics means priest of the parish be true, the Bishop has no right to administer in a vacant parish or a deacon's parish, because he is not the priest of that parish Every such administration is a precedent against that notion; and when it is once established that the right to administer at visitation is exercised on occasions when it exercise is unequivocal, then those unequivocal precedents give an interpretation and a force to the otherwise equivocal precedents in vacant and deacon's parishes. But the administration of the Holy Communion at unusual periods during visitation is an unequivocal exercise of the right, and instances of such are shown.

Considering the exactness which Mr. Trapnell requires in the interpretation of the rubrics and the applicability of precedents, one of his objections, to a precedent of Bishop Claggett is extraordinary. It is a very unequivocal precedent indeed; it took place on the 24th of August, certainly not a day for the ordinary administration of the Communion, it is most probable it was a week day, because it is not said to have been the Lord's day, and because it was the day after the consecration of the church, which was scarcely on Saturday. The church was full and the Rector was present and read prayers, (see page 11.) Mr. T. found himself unable to manage this difficult case in any other way than by referring to a rubric in the consecration office. He says to the Bishop (on page 21,) "for what purpose you could have produced your second instance I am utterly at a loss to conceive, unless it was for array's sake, a weak cause requires to be supported by feints. This was on occasion of the *Consecration of a Church*, and of the services to be performed on such occasions; the administration of the Communion is a part *which the Rubrics require the Bishop to perform.* Bishop Claggett was too good a churchman to disregard the authority of the Rubrics." In this short passage there are several mistakes. It was not at the consecration of a church. The church was consecrated the day before. The Rubrics do not make it the duty of the Bishop to administer the Communion at the consecration of a church. If they did, Bishop Claggett was too good a Churchman to have omitted to do so, as he did on this very occasion, for there is no mention of any such celebration. The Communion (see page 11,) took place the day after the consecration. It would seem that Mr. Trapnell had not looked at the rubric to which he refers; it will be found near the end of the consecration service, and is in these words: "The sermon being ended, the Bishop shall proceed in the service for the Communion, if it is to be anministered at that time." How can this rubric account for the celebration of the Lord's Supper by the Bishop not at that time, not at that meeting for the purposes of worship, but the next day.

But the Bishop's right is not without a positive foundation, which Mr. Trapnell has not touched. His efforts have been to weaken a few of the Bishop's precedents, or to establish an unheard of doctrine, by an unheard of interpretation of a few rubrics. But he has not touched, perhaps not guessed the true ground of the Bishop's claim.—The Bishop was altogether taken by surprise, a proposal made in the ordinary course of his official duties was met by an objection, which he could not possibly know was a mere evasion.—Taking the first course which occurred to him, to obviate the objection taken to the time of his appointment, he is met by a positive denial of his authority, for which no reasons appear to have been assigned, except those of the most general character, sustained by bold assertion and nothing more. He then hastily collects a few precedents to show that his claim is not now made for the first time. Not having any means of knowing precisely what the difficulty was, he was not prepared, as he was not bound, to meet it. Nevertheless it is true that the right of the Bishop to administer the Sacrament of the Lord's Supper is capable of affirmative proof, and that without going out of the Prayer Book.

Mr. Trapnell somewhere speaks of his right to administer the Holy Communion to the people of his exclusive charge; his right is exclusive because he supposes his charge is so. This is better logic than he sometimes uses. If his charge be exclusive, his right to administer must be so too. The conclusion is a just one. Now I am not going to deny that the minister of a parish has a charge of that parish, that he has really substantial rights, with which nobody, not even the Bishop, has a right to interfere. I am not going to deny that there is a fitness and propriety in his administering the Lord's Supper to the people of that charge. Its foundation is not in the fanciful interpretation of the rubrics which he has invented, but it rests upon this foundation, that the people of his parish are committed to his charge.—At his ordination he was made to promise and vow that he would "give faithful diligence always so to minister the Doctrine and Sacraments, and the discipline of Christ as the Lord hath commanded and this Church hath received the same according to the commandments of God; so that you may teach the people committed to your care or charge, with all diligence to keep and observe the same." On the faith of this and other promises he receives authority to be "a faithful dispenser of the Word of God and His Holy Sacraments," and to "minister the Holy Sacraments in the congregation where he shall be appointed to serve;" this is his authority for administering the Sacraments, and it implies a peculiar propriety in administering them to the people committed to his charge. Now it must be borne in mind that nobody denies this authority, this right, this propriety, nor does any body desire to abridge the fullest exercise of them. All that is sought is that the Bishop should, in his measure, participate in them. It is not denied that they are exclusive of all but the Bishop.—Whether they are exclusive of him, depends on the question whether the congregation is not also committed to his charge.

It is to be observed that the authority of the priest is not limited to any particular congregation; when he changes, it changes with him and always applies to the congregation which, for the time being, is committed to his charge. If several congregations are at once committed to his charge, the authority and right to administer the Sacraments applies equally to all, for all are equally committed to his charge. Now the Bishop, when he was ordained a priest, made the same promises and received the same authority as any other priest, he is equally bound to minister the Sacraments to those committed to his charge.—If he had a parish or parishes committed to his peculiar charge, none would think of denying this. He might not be obliged if he had several parishes to minister in them all as frequently, as if he had but one; but he would be as much bound and have as much right to minister in them all occasionally. Now if the diocese is committed to his charge, it follows that he has the same right and the same duty. He cannot minister in the same parish as often as if he had no other under his charge, and there is no necessity that he should, for the parish priest has charge also; he is on the spot and is the person intrusted by the Church, with the ordinary ministrations in that parish.

But if the Bishop have charge there, he must have the same right there to administer the Sacraments when he is present, as any other clergyman in the place where he has charge. This right is one which is to be used, like all others, prudently, it is to be exercised "with due regard to notice and circumstances." But that does not prove that it does not exist. The boundaries of the Episcopal authority have never been specifically defined, and perhaps cannot be specifically defined.

This undoubtedly presents a difficulty in the way of its exercise. But there are circumstances connected with it that diminish or put an end to the difficulty. Clergymen of the particular theological school to which Mr. Trapnell is supposed to belong, are very fond of speaking of the Episcopal office as one which is of a paternal character. I do not censure them for this, in fact I entirely agree with them. The office is one of a paternal character. Now the correlative of paternal is filial. A paternal governmeut ought to be met by a filial obedience. The undefined character of the Episcopal authority is shared by that which is strictly paternal. But fathers and sons get along together without quarrelling. If they do, if they once go to law and introduce the strict definitions of jurisprudence into their domestic relations, there is an end of the domestic nature of those relations, and of domestic peace with it. But while they have the good sense and the good feeling, to treat each other as becomes the nature of the connexion, are not looking out for encroachments or valuing themselves for snuffing up the tainted breeze of tyranny, or rebellion, in the distance, they may do very well without exact definitions. A spirit of accommodation is all that is wanting. This spirit should never be wanting among the ministers of Him who taught his disciples not to resist evil, and if any man would compel them to go a mile to go with him twain. With the aid of that spirit there is no difficulty in imagining that a Parish may be in charge of its minister and in charge of its Bishop too, without producing any great inconvenience. The spirit which changed the day of the late visitation of St. Andrew's, to accommodate Mr. Trapnell's notions of convenience and expediency, if met by a similar spirit, would soon overcome all such difficulties.

But are the congregations of the Diocese committed to the charge of the Bishop. It seems clear that the Church so considers them, or why does she pray in the morning and evening service for "our Bishops and other clergy," and for "the congregations committed to their charge." Then in the Consecration service, the Bishop elect is made to promise, that "out of the Holy Scripture he will instuct the people committed to his charge." Now who are they, unless they are the people of the Diocese, as Bishop of which he is consecrated. Again after he is consecrated, the presiding Bishop, gives him a Bible, and charges him to "be to the flock of Christ a Shepherd" What flock? His Diocese. He is then the Shepherd and Pastor of the Diocese. Is it not a part of the pastoral office to administer the Sacrament, to feed the flock? Is not the body and blood of Christ of which the effect is said to be "the strengthening and refreshing our souls," "as our bodies are by the bread and wine," the proper food wherewith a Christian Pastor is to feed his flock?

Brethren, I submit these remarks to you for your consideration, that you may fully understand

this unhappy correspondence. I have, as I promised, abstained from every thing of an irritating nature, have in no degree rendered "railing for railing," but have quietly and calmly reasoned out what appears to me to be the truth of the matter. I am sure that what I have written will be read with candor, and I hope it may be found to be among the things which make for peace and the things wherewith we may edify one another.

I am your friend and brother,
AN OLD FASHIONED MARYLAND CHURCHMAN.
Baltimore, Dec. 26, 1846.

Communications.

For the Churchman.

THE MAN OF SIN.

NUMBER IV.

Rev. Mr. Editor,—If I had confidence in my own ability to make a graceful digression and safe return, in your editorial indulgence and in the patience of my readers, I would pause here for the discussion of several collateral points of great interest and importance. But I dare not venture.

My articles thus far seem like a piece of work finished late at night, when all hands were too tired and sleepy to collect what they had done and put affairs in order, or even to look around to see what has actually been accomplished.

Let us then see: We have concluded that it is not so clearly proved that the Pope is "the man of sin," or at least the only one—that there is no sufficient authority in a traditional interpretation of the passage (2 Thess. ii. 1–13,) to prevent our looking further, or departing from it, and that we are not to consider the prediction of "*the little horn*," (Dan. vii. 8, &c.) as fulfilled in the Pope, nor as primarily designed to refer to "the man of sin" spoken of by St. Paul, and that we have by way of illustrating the passage immediately before us the predictions in St. Matthew, xxiv., &c; in 1st Tim. iv. 1, &c., 2d Tim. iii. 1, &c., 1st John ii. 18, 19, and iv. 3, and, probably as referring to the same thing, 2d Tim. iv. 3, 4, and 2d Peter ii. 1, &c.

In my last I aimed only to collect these passages, and as it were, establish my right to use them. I shall now ask my readers to look with me a little more minutely into the exegesis of the passage under consideration and then gather the other predictions around it.

I do not intend to press the point that the falling away [αποστασια] is to come before "the man of sin." But I shall assume that "the man of sin" is not to come before "the falling away." This is all that I need on this point; and this I suppose will not be disputed.

I think much depends upon this word "*falling away*" or "*apostacy*," and therefore shall bestow unusual attention upon it. It does not indicate great coldness, indifference or corruption *within* the Church, or Body of Christ, but rather a departure from it. So all the lexicons—the *usus loquendi*, and the corresponding words in the versions of best authority—ROBINSON *in voc. apostacy, defection.* SCHLEUSNER, lex. vet. Test. *in voc. apostasia, defectio, praevaricatio, rebellio, recessio*, and finally, *defectio a vera religione*, a renunciation of the true religion. So in Acts xxi. 21, Paul persuaded the Jews to forsake Moses, (as they thought,) [αποστασιαν απο Μωυσεως.] Such is the uniform meaning of both the verb and its derivatives, openly and visibly to depart from or reject some outward and visible thing. The word relates to the outward act of the body rather than to any inward state of the mind or affections. Thus Luke ii. 37, Anna *departed not from* the temple. Satan *departed from* our Lord after the temptation —Luke iv. 13, the seed on the rock *fell away* in time of temptation—viii. 13, while those among thorns are choked with the cares and pleasures of the world, and bearing no fruit. The judge will say, *depart from* me ye workers of iniquity, xiii. 27, Judas of Galilee *drew* much people after him. Acts v. 37, and Gamaliel advised the Sanhedrim to *refrain from* the Apostles. The angel *departed from* Peter when they had passed the gate—xii. 10. Mark *departed from* Paul and his company at Pamphylia—xv 38. Paul besought the Lord that his thorn in the flesh might *depart from him* —2d Cor. xii. 8. Every one that names the name of Christ should *depart* from iniquity—2d Tim. ii. 19.

The apostasy or falling away must therefore be a departure from or a rejection of the visible Church or estate of Christianity. It cannot mean any possible amount of deficiency or corruption within that estate. So the Saviour speaks of false prophets that should lead away many. St. Paul says they shall depart from the faith, that rejecting or departing from the Apostolic Ministry they shall heap to themselves teachers. John also says —they went out from us—visibly departed from our fellowship, &c.

By "son of perdition" I understand, as in the case of Judas, a reference to his final doom, and perhaps also to the tendency of his influence.

"*The man of sin.*" POOLE in his annotations says —"This man of sin is not a single person, but company or order and succession of men; because all are actuated by one spirit, therefore called one man, as *the man of the earth*—Ps. x. 18; is all men of an earthly spirit, and "*a man of the field*," —Gen. xxv. 27; is men whose minds and employments are in the field—"or it is a sinful state." Here is the opinion of an eminent commentator *with his reason for it*, given indeed without reference to my theory. I shall therefore consider this sufficient for my purpose at present. Our Saviour alludes to abounding iniquity. St. Paul, of speaking lies in hypocrisy, and having the conscience seared with a hot iron; of men that are lovers of themselves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, &c., and of those that will not endure sound doctrine, &c.

"*All that is called God.*" It is very common to treat this as though it were simply "*above God.*" Are we then to suppose that those predicted are to profess atheism? or, rather confessing the existence of God, exalt themselves above, or professedly oppose Him? No, clearly not; for they sit in the temple of God as God, showing themselves that they are God. But is the reference here to the Supreme Jehovah at all? If so, does it not materially affect my interpretation? The scripture calls them "*gods*" unto whom the word of God came—Job x. 35. I think that the phraseology itself is intended to indicate that God Himself is not meant. It may be those having authority, as Moses was Aaron's God—Ex. iv. 16, and as the Lord had made Moses a god to Pharaoh—Ex. vii. 1, or it may be those to whom the word of God comes. In the last sense it would denote the Apostles and early Christians, and in the other it would denote Bishops and all other lawful ministers, and perhaps the civil authorities. In either case it denotes a rebellion. So St. John says, that it is antichrist. But why? Who is antichrist? He that is opposed to Christ? and who is Christ? for this purpose and as far as this matter is concerned, the Church is Christ, It is His Body. He is with His Ministry who are in the Church, and are the Church for certain purposes, and it is His authority, or Himself in them which makes them His Ministers. Now then, he that opposeth and exalteth himself above the Church or the Ministry in which Christ is as its very constituency, opposes Christ (and so God,) and becomes thereby antichrist.

"*Or that is worshiped.*" The English is a little too strong here. The Greek means—whatever is venerated or held sacred; and the characteristic Jew described, is great irreverence—a disregard for persons and things, times and places, which have been venerated and held sacred by Christians. When we see the Church degraded into a meeting-house, altar called a table, the sacredness of the ministerial commission denied; Christmas, Good Friday, Easter and other Holy Days profaned, and the Sacraments themselves considered as mere outward, empty rites, we may consider the day as approaching.

"*As God sitteth in the temple of God.*" The temple of God is the Church. If now these profane persons take possession of the Church, and sit there as having authority in it, they answer this description. If again they associate themselves together, or any number of them, calling themselves *the* Church or *a* Church, so that their presence makes it a Church, as the presence of God makes the true Church to be what it is, then also, they answer the description.

"*Showing himself that he is God.*" This of course is not to be understood literally; for neither one man nor a class of men will pretend to be the invisible Jehovah. Do they then claim divine worship, and sit in the temple of God in order that they may there receive the homage of the people? This may be the common impression. But I am sure that there is nothing in the scriptures to make it necessary. They may show themselves as God as well by doing or petending to do what He alone can do, as by receiving the adoration which is due to him alone. If they undertake to institute a Church, give it such an organization as they please, appoint men to administer holy things in God's name, establish a creed and give laws of discipline, and finally make a covenant with men for the salvation of their souls, then assuredly they show themselves that they are God by arrogating His prerogatives and doing what He alone can do, as effectually as if they should demand the bended knee and the smoking incense.

St. Paul has told us that they shall heap to themselves teachers and this with the reason which he assigns for the doing so involves the whole matter. The appointment of a ministry, with the authority, instruction and provision for the discharge of the functions of their ministry, is in fact the founding of a Church. It implies the whole—a covenant with man, the promise of the salvation of his soul, and the requisite means to that end.

The description of "the man of sin" in these words—"whose coming is often the working of satan, with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth"—I prefer not to consider at length. It implies a reference to character and motives which it is neither quite pleasant or safe to make. I suppose that it may be said of any Church and denomination whose ecclesiastical position does not admit of a full and satisfactory justification. It will therefore avail nothing in the present case either way.

There are but two more points in the passage on which I feel bound to bestow special attention.

That which hindered or retarded the appearance of the man of sin, and the mystery of iniquity which was at work even in the Apostles' time.

With regard to the first, I hardly know what to call it. Whether it was the Episcopate itself, or the veneration in which the office was held, or the strength and vigor of Church influence and authority which consisted in the Episcopate, I can hardly purpose to say. At all events it is certain that this something which did withhold the appearance of "the man of sin" remained and continued active when and as long as the Ministry of the Apostolic succession was retained. But when it was rejected men began to show themselves as God, by doing what God alone could do, and what He had done once and for all for those who would be saved through the merits of Christ's atoning blood. The Ministry and Church had become corrupt, and though He destroyed the withholding power, "the man of sin" was revealed.

"*The mystery of iniquity*," I consider to have been the secret hidden element of rebellion and disobedience, which is the foundation of all unrighteousness, and which would most assuredly manifest itself towards the Church as soon as it claimed to act in the name and by the authority of Christ. It appeared in the Apostle's day, in the heresies and schisms which he so often laments and condemns. It was the antichrist of St. John, which was even then in the world. When once the restrain was broken at the Reformation by the rejection of the Apostolic Ministry it burst forth, ever since it has been revealed.

Or if one prefers, we may give another interpretation to this clause. It is in fact true in regard to nearly every clause that I have specially mentioned, that the interpretation given may be somewhat varied, and in some cases entirely changed without materially affecting the main result. If now one please, he may consider the mystery of iniquity to be that love of pre-eminence and domination which afterwards, in the See of Rome, developed itself into the Papacy as it now exists.— That disposition may be considered as antichrist wherever it is found—whether in Rome or in Ohio, whether in Pope or Bishop, whether in a Priest, Rector, or in the humblest layman that claims to have a vote in the affairs of the Parish.

There is no doubt but the abuses and corruptions of the Court of Rome acted in a great measure as a procuring cause of the great movement in the sixteenth century. But with any system of Church polity—with *any* mode of worship—it was utterly impossible in the nature of things, that during "*the dark ages*" as they are called, there would not have grown up usages and doctrines against which the spirit of rationalism, engendered by the revival of literature and the discovery of the art of printing would not have protested? If the faith, the worship, and the views of the Christians in the sixteenth century had been as pure as in the second, the protest, though it might have been delayed, would nevertheless most certainly have come.— The restless spirit of innovation—the love of distinction—the ambition to lead even in a doubtful cause, rather than follow in one that is confessedly good—and the pride of thinking for one's self, even when he knows nothing of what he is thinking about—all these influences and feeling sprang into exercise as soon as the key of knowledge was put into the hands or within the reach of all men, and a convulsion was inevitable. Whatever was old and generally received and acquiesced in, would for that very reason, rather than because it was seen to be untrue, be questioned by the sceptic, and rejected by the bold innovator. The Papacy did undoubtedly hasten and aggravate the commotion. But in my estimation he reasons incorrectly who believes, that without the Papacy and the corruptions and abuses of the Papal power, no such outbreak could have occurred. During the ages preceding the Reformation, the tendency was to *over-belief*. But at that period, and by influences unconnected with the Papacy, a tendency or current commenced, which run in the opposite direction—namely towards *unbelief*. The two currents must have come into collision somewhere and at sometime. And, as I believe, whenever this event did occur, "the man of sin" and the antichrist would be especially revealed.

CONTRIBUTOR.

The good things of this world may fall to the lot of the righteous, who are distinguished from the wicked by the use which they make of them, when given; and by their meek resignation of them when taken away. Whatever be the will of God concerning our having or wanting these outward comforts, we know that we have, as the faithful servants of God in every age had before us, greater and more precious promises a better and an enduring substance, pleasures that fade not, and riches that fly not away, reserved for us in a heavenly country, and a city which hath foundations.—*Bishop Horne.*

We who are upon earth often find ourselves indisposed for the duty of thanksgiving, because the concerns of the body, the cares and pleasures of life, extinguish in us for a time a sense of the divine mercy, until grace, prayer, and meditation, render it again lively and active. In the inhabitants of heaven, who behold God without the veil of matter interposed, it is always so; and therefore they rest not, day or night, from singing hallelujahs, nor cease one moment to rejoice in God their Saviour.—*Bishop Horne.*

For the Churchman.

Will the Editor of the Churchman please give the following paper an insertion? It has been circulated in the Diocese of Fredericton, N. B., and is most probably from the Lord Bishop, Dr. Medley. He is known to be most thoroughly in favor of free seats in all churches; and throughout his Province he has labored earnestly, employing all the weight of his Episcopal influence to effect a change in this respect, and to induce the general adoption of the system of free and unappropriated sittings in every parish. The Chapel of Ease, now nearly completed at Fredericton, and the Cathedral which will soon be begun, will both be open churches. His Lordship's earnestness in the matter may be inferred from his giving up the whole of his salary, per annum, to the erection of this Cathedral. Some of the "Reasons," it will be seen, are local in their bearing, but they will suggest to the reader very obvious analagous ones existing in the American Church.

I may express my gratification at seeing that I have, in my recent communication, written before this paper met my eye, but anticipated the views given in these "Reasons."

I hope the source from which these emanate will secure for them due attention from every Churchman. The 4th, 14th, and last, are worthy of especial consideration. S. R.

TWENTY-TWO PLAIN REASONS FOR PLAIN MEN, AGAINST THE SALE OF PEWS IN THE HOUSE OF GOD.

1. Because our blessed Saviour has expressly forbid it, saying—"Make not my Father's house a house of merchandize;" which words, or the like, with our Lord's driving the buyers and sellers out of the Temple, are recorded by all the four Evangelists, to call our particular attention to them. We also find that our Saviour drove them out twice, at the beginning and at the close of his ministry.—St. Matt. xxi. 12, 13; St. Mark xi. 15 to 18; St. Luke xix. 45, 46; St. John ii. 13 to 17.

2. Because the plan of convenience, which is made for selling of seats, was made by the Jewish merchandizers, and disallowed by our Saviour: the merchandize of oxen, sheep, and doves, being made for the convenience of those who went up, by Divine command, to offer sacrifice at the Temple, poor as well as rich; yet Christ drove them all out, and scourged them besides.

3. Because even this plea of convenience cannot be maintained in our case, the sale of pews being no part of Divine worship, and churches are more convenient without them than with them.

4. Because the sale of seats, as private property, makes admittance to the Sacraments of the Gospel, and to the hearing of the Word of God, and to Common Prayer, dependent on a money qualification, which is contrary to the very fundamental principles of Christianity, and is directly Simoniacal in its nature; that wicked man, Simon Magus, having been the first to try to purchase God's gifts by money.—Acts viii. 10 to 21.

5. Because, where the seats are all sold, the Church of God is made the buyer's house, not God's house, open to all (as it should be) by the terms of the Gospel. "Whosoever will, let him take the Waters of Life freely."—Rev. xxii. 17.

6. Because the character of Christianity, in opposition to Judaism, is, that it extends to all, includes a common ransom, common salvation, common prayer, and sacraments; whereas sold seats are for the benefit of the buyers, to the exclusion of all others.

7. Because it is the glory of the Gospel that it is "preached to the poor;" and hence we observe, that our Lord blesses the poor, commends poverty, chose poor men to be the heralds of God's mercy to mankind, and gives no blessing to rich men, as such; whereas the high price of pews excludes the poor almost, if not altogether, from the house of Him who, "though He was rich, yet for our sakes became poor."

8. Because it is notorious that such exclusion has prevailed in large towns, where are most poor, and where accommodation is most wanted.

9. Because the practice of selling seats to the highest bidder enables persons who are irregular in their attendance at Church to lock up their seats; and nothing could prevent an Infidel or a Jew from purchasing, if he desired it, a whole Church.

10. Because the manner of sale, by public auction, is indecent, unchristian, and calculated to promote jealousies, envyings, quarrels, and self-exaltation, and has had this effect in a multitude of known instances.

11. Because the custom of giving the best seats to the rich, and thrusting the poor into places where they were ill-accommodated, prevailed in the days of the Apostles, and was most severely condemned by one of them, writing under the inspiration of the Holy Ghost. —St. James ii. 2—"If there come unto your assembly (or, as we should say, your Church) a man with a gold ring, and goodly apparel, and there come in also a poor man in vile raiment; and ye have respect unto him that weareth the gay clothing, and say to him, sit thou there in a good place; and say to the poor, stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and become judges of evil thoughts?" * * "If ye have respect of persons, ye commit sin, and are convinced of the law as transgressors."

12. Because the Society for Propagating the Gospel, which has liberally maintained the Church in this province, is supported in part at home by poor clergymen, poor domestics, and poor laborers, whose money is ill-bestowed in helping to keep up the price of exclusive pews, and to thrust out the poor; its object being to extend the blessings of the Gospel to such as are not rich enough to provide a maintenance for the ministry themselves.

13. Because it may reasonably be supposed, that when the Society finds out how its intentions have been frustrated, it will not lend its aid to the rich to exclude the poor, and save themselves the expense of maintaining a clergyman.

14. Because the sale of seats in the House of God is contrary to the known principles of the English constitution—it being a part of the Common Law of England, according to Lord Stowell, "that the payment by money for seats is an illegal practice;" and the Common Law of England is in general founded on the dictates of Christianity.

15. Because the inconvenience supposed to arise from the system of common seats are wholly imaginary, and have never been discovered in those churches which are already free, of which several were consecrated by the late Bishop, and several more by the present Bishop of this Diocese.

16. Because, so far from free seats being an innovation, the seller of seats is the great innovator on ancient custom, common sense, the Scripture, and Christianity: and, because every upholder of abuses calls the "ceasivg to do evil, and learning to do well," an innovation.

17. Because the supposed tradition of our forefathers about the sale of seats, is, at the most, not sixty years old; and in the earliest mission in the province the seats were all once free, and were, with great difficulty and reasonable objection on the part of the people, converted into pews.

18. Because the supposed impossibility of maintaining the Church without the sale of pews, is only saying in other words, that the commands of Christ are impracticable; whereas every thing is possible to those who desire to do their duty.

19. Because, whether people pay their money for pews, or give it to build the Church without pews, the same people pay the money; the only difference being, that, in the one case they offer to God what costs them something, in the other they sacrifice to their own pride; and it must be a gross libel upon the people of this province to suppose them so wedded to error that they cannot relinquish it, and this an error of no long standing.

20. Because it is a joyful and pleasant sight to see rich and poor acknowledging that the Lord is the Maker and Redeemer of them all; and thereby good feeling and fellowship are promoted amongst mankind.

21. Because no man ever lost the respect due to the station in which Providence has placed him, by humbling himself in the presence of his Maker.

22. Because, finally, no reasons of mere convenience (which are all that are alleged) can be of any weight against the plain words of the Scriptures and the principles of Christianity.—*English Churchman.*

Many things are good which are not pleasant; and many pleasant which are not good. But unity among brethren, whether civil or religious is productive both of profit and pleasure: of profit, because therein consisteth the welfare and security of every society: of pleasure, because mutual love is the source of delight, and the happiness of one becomes, in that case, the happiness of all. It is unity alone which gives beauty as well as strength to the State; which renders the Church, at the same time, "fair as the moon, and terrible as an army with banners."— Cant. vi: 10. —*Bishop Horne.*

For the Churchman.

"Now look on this picture and then on that."

—"put into my power evidence by which the calumniators might be *tracked*" Dr. Anhtons', letter &c, page 11.

—*Being reviled, we bless*; being persecuted *we suffer it.*" St. Paul 1 Cor. iv. 12.

—"first require of Mr. — that he should . . . . make *me* an apology.—Dr. A. letter &c. page 11.

"*Being defamed, we entreat.*" St. Paul, 1 Cor. iv 13.

Seriously, brethren, is there not "a more excellent way," than that of *tracking* calumniators? Can it be wise in christian ministers, to consume so much time and expend so much energy after the fashion of the world, in trying to prove themselves upright and to put a poor sinner in the wrong? Have we forgotten who hath said, "Blessed are ye when men shall revile you, and persecute you, and shall say *all manner of evil* against you, falsely, for my sake?" Is there not a more effectual means of protecting the "sacredness of private character" than by *tracking* calumniators? Would it be necessary for the Bishop of Maryland, for example, to imitate, under like circumstances the example of Dr. Anthon. Not that I suspect Dr. A. for one moment, of the injustice, of which, it seems, some one has accused him, but who is *less* inclined to believe it, after reading the forty and two letters which he has given, TO THE CHRISTIAN PUBLIC.

The Churchman.

NEW-YORK, SATURDAY, JAN. 30, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

In a late number of our paper, the subjects of Swedenborgianism and Animal Magnetism being under consideration, we, on the supposition that there were phenomena which could not be explained on natural principles but must be referred to a supernatural cause, expressed the opinion that such phenomena did not necessarily imply a divine interposition, and that it became a serious question, whether they ought not to be referred to diabolical agency. The process by which we come to this conclusion is manifest. Reason is the gift of God, and whatever contradicts it is to be rejected as not from God. Revelation is the gift of God superadded to reason, and whatever contradicts it is in like manner to be rejected. By reason we here mean not private but universal reason, or those principles which are the same at Rome and at Athens, or in which all mankind agree; and by revelation we here mean not any private man's interpretation of the sacred oracles, but that to which the universal Church has consented from the beginning. Reason and Revelation, so understood, are infallible rules, which not even God himself can contradict. Whatever contradicts these rules in any one point is, because of such contradiction, to be rejected as false and pernicious. Miracles, if alleged, are inadequate to its support; since, as the doctrine is false, the miracles alleged are either spurious or from "the source and power of evil."

In applying these principles to the phenomena of Swedenborgianism and Animal Magnetism, we expressed ourselves skeptical as to the fact of supernatural interposition in their behalf; thus implying our belief that the visions of the former and the marvels of the latter were explicable on natural causes. It may be, that having this matter in our mind, we expressed ourselves in too general terms. However this be, our correspondent Catholicus has assumed that we were not merely skeptical, but that we positively denied supernatural manifestation; and that not only in the cases here supposed, but universally from the early ages of the Church to the present time. We do not blame him for the misunderstanding; very likely the fault was ours, or perhaps there was no fault on either side. We only wish to state the limitations under which we wish our remarks to be understood.

From this view it will be seen that to the greater part of the article of Catholicus (published week before last) we assent. We believe we may say that we accede to his principles, and that our difference with him has respect to inferences and questions of fact. It would be tedious to go through the whole of his argument, and we therefore instance only a few points.

1. As to miracles. We have no doubt that the same Holy Spirit who vouchsafed this gift in the infancy of the Church is still present with his Church, and will vouchsafe the same gracious manifestations whenever He sees them to be needful for the conviction of unbelievers, or the edification and comfort of his people. We object, however, to the argument, miracles are now as necessary as ever, and therefore we must expect them. God alone can judge of their necessity. We are judges only of the fact, and that by *criteria* of his appointment. When the facts are proved, it then behoves us to receive them with gratitude, and to turn them to the end for which they are given. We are not aware that at the present day there are any pretensions to miracles which make any approach towards satisfying the criteria and testimony which are the requisite grounds of belief.

2. As to diabolical agency. We have no belief that Satan is an imaginary being, but we believe, on the contrary, that men are continually exposed to his assaults, and are saved from his tyranny through Him who came to destroy his works, and by that Holy Spirit who preserves us in the faith and unity of the Church. We take it, however, to be a safe rule, not (of our own mere motion and without inspired direction) to refer any phenomena to supernatural, which may be adequately explained by natural causes. For this reason we see no occasion to resort to a supernatural cause for the explanation of convulsions and most other forms of disease, which are sufficiently explained on natural causes. We confess ourselves not so clear as to some types of lunacy for which eminent medical authority confesses that no physical cause can be assigned. See *Fell on Demoniacs*, chap. 9, and *Battie on Madness*, sect. 9.

3. On the same principle we dispose of witchcraft. We rely on no *a priori* argument against it, but are content to say that we do not accept diabolical agency as the solution of any facts which can be otherwise explained. The explosion of the many follies and barbarities to which the belief of sorcery and magical arts has led in modern times and in Christian lands has been an undoubted benefit; and will justify a large amount of skepticism, not as to the possibility but as to the probability of such supernatural manifestations of evil within those limits in which the Christian Church has been planted. What may have happened, or what may yet happen, beyond those limits, is not here the question.

4. Our correspondent asserts that the Church of England by her 72d canon claims for her priests the two gifts of casting out devils, and that which necessarily precedes it, the discerning of spirits. We have looked at the canon, and can find nothing in it to warrant this opinion. The canon enacts that no minister or ministers shall "without license, attempt upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cosenage, and deposition from the ministry." The canon prohibits certain attempts at exorcism as a cheat and imposture. Surely an inference grounded on the words "without license," ought not to be stated as a fact.

5. Bishop Hall's declaration that "in our Church we have manifest proofs of the ejection of devils by fasting and prayer" is worthy of note, and was a sufficient answer to the jesuit who "slipped into a choleric invective against our Church, which, as he said, could not yield one miracle." We can well believe that the same sort of cases by the same sort of means is as feasible in the one Church as the other, and that the opinion of such diseases proceeding from the possession, and their cures from the ejection of devils, may find in both communions equally honest and learned advocates. But after all it is only an opinion; and though Bishop Hall's name entitles it to great respect, we may be permitted to question whether it were well grounded. If the facts could be satisfactorily explained on natural principles, we see no occasion to resort to miraculous agency. *Nec deus intersit nisi dignus vindice enodus.*

To what our correspondent has said of Bishop Hall we are tempted to add a passage from Bishop Bull to the like effect, which is curious, and in a certain way instructive. In his sermon on St. Paul's thorn in the flesh, having mentioned that "the gift of curing diseases without the help of art and nature, was indeed a gift, and a gift of God, and so given by him to his apostles, that they could not exercise it arbitrarily, and at their own pleasure, but only to whom, when, where, and how God pleased;" Bishop Bull adds: "And (by the way) perhaps this is the best account that can be given of the relic and remainder of the primitive miraculous gift of healing, for some hundreds of years past, visible in this our nation, and annexed to the succession of our Christian kings; I mean the cure of that otherwise generally incurable disease, called *morbus regius*, or the king's evil. That divers persons desperately laboring under it have been cured by the mere touch of the royal hand, assisted with the prayers of the priests of our Church attending, is unquestionable, unless the faith of all our ancient writers, and the consentient report of hundreds of most credible persons in our own age, attesting the same, be to be questioned. And yet they say some of these diseased persons return from that sovereign remedy, *re infecta*, without any cure done upon them. How comes this to pass? God hath not given this *gift of healing* so absolutely to our royal line, but that he still keeps the reins of it in his own hands, to let them loose or restrain them, as he pleaseth."

6. "Catholicus" says also that he has in his possession "a reprint of the ancient service (a kind of liturgy) for healing the king's evil." We presume he refers to the same which is contained in Bishop Sparrow's collection of canons, &c., and which, as a matter of curiosity, we subjoin—

At the HEALING.—THE GOSPEL.

Written in the 16th chap. of St. Mark, beginning at the 14th verse.

Jesus appeared unto the eleven as they sat at meat, and cast in their teeth their unbelief and hardness of heart, because they believed not them which had seen that he was risen again from the dead. And he said unto them, Go ye into all the world, and preach the Gospel to all creatures: he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these tokens shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents, and if they drink any deadly thing it shall not hurt them.* They shall lay their hands on the sick, and they shall recover. So when the Lord had spoken unto them, he was received into heaven, and is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with miracles follow

THE GOSPEL.

Written in the 1st chap. of St. John, beginning at the 1st verse.

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it. and without it was nothing made that was made. In it was Life, and the Life was the Light of men, and the Light shineth in the darkness, and the darkness comprehendeth it not. There was sent from God a man whose name was John. The same came as a witness, to bear witness of the Light.† That Light was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made the sons of God, even them which believeth on his name, which were born not of blood, not of the will of the flesh, not of the will of man, but of God. And the same Word became Flesh, and dwelt among us, and we saw the glory of it, as the glory of the only begotten Son of the Father, full of grace and truth.

THE PRAYERS.

Vers.—Lord have mercy upon us.
Resp.—Lord have mercy upon us.
Vers.—Christ have mercy upon us.
Resp.—Christ have mercy upon us.
Vers.—Lord have mercy upon us.
Resp.—Lord have mercy upon us.

Our Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Vers.—O Lord save thy servants.‡
Resp.—Which put their trust in thee.
Vers.—Send help unto them from above.
Resp.—And evermore mightily defend them.
Vers.—Help, O God, our Saviour.
Resp.—And for the glory of thy name deliver us; be merciful unto us sinners for thy name's sake.
Vers.—O Lord, hear our cry.
Resp.—And let our cry come unto thee.

O Almighty God, who art the Giver of all health, and the Aid of them that seek to Thee for succor, we call upon Thee for Thy help and goodness mercifully to be showed unto these thy servants, that they being healed of their infirmity, may give thanks unto thee in thy Holy Church, through Jesus Christ, our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

7. He says also that "down to the time of Queen Anne the English baptismal office contained the following words: 'Then let the priest, looking upon the children, saie, I command thee, unclean spirit, in the name,'" &c. It may be that some Prayer Book *printed* in the reign of Queen Anne, contained this form, but the form is authorized only by the first Prayer Book of Edward VI., A. D. 1549. At the revision of 1552 it was stricken out, and has never since been restored. We may add our belief, however, that the form is highly significant and edifying, and nowise conducive to credulity or superstition.

In the conclusion of our correspondent's article, the reader is led to expect a second on the same subject. This we have received, but feel obliged to decline. In our editorial remarks and opinions we hold ourselves open to correction, but we cannot but think that if we were in error in the skepticism which we expressed, our correspondent has already said enough to put our readers on their guard. To the articles on Animal Magnetism, which he desires us to insert as a defence against some strictures which appeared under the head of communications, we see less objection. They are written with vigor, and advocate *a* theory on the subject which, we think, deserves consideration among others, though it is by most persons entirely overlooked. The remarks, however, which we have just made are in some measure applicable to these articles also, and will sufficiently show how we stand affected towards the theory itself, and some of the minor views and statements which are interwoven with it.

* Here the infirm persons are presented to the KING upon their knees, and the KING layeth his hands upon them.

† Here they are again presented unto the King upon their knees, and the King putteth his gold about their necks.

‡ These answers are to be made by them that come to be healed.

On our first page will be found the very able and dispassionate argument of the Maryland layman, in opposition to the assumption of the Rev. Mr. Trapnell. The remarks with which we had hoped to accompany it we are obliged to postpone.

We some time since quoted some cautions from an old English Divine in regard to the use of Romish books of devotion. On this passage the Freeman's Journal (as reported in the Catholic Herald of the 21st inst.) remarks as follows—

In common with all heretics, Protestants are continually forced to fall back on their fancied intellect and light, as the warrant of their miserable position, and the guide of their dreary way. Their ignorance of Ethics saves them from the necessity of bearing in mind the order and dependence of the virtues which constitute the Christian Character, and in theory as in practice they ignore love as the mistress and queen of the soul, the life, the soul, and the form of all other virtues. This all-pervading, all-sustaining love, (with humility, the two inimitible virtues of the Catholic Church, and which non-Catholics cannot even ape,) they call "heat" and are forced to accord it as the possession of those they revile.

Surely the man whose heart dictated, and whose pen traced these lines, must have forgotten the parable which was once spoken unto certain that trusted in themselves that they were righteous and despised others. What else does he say than this; God, we thank thee that we are not as these Protestants: we understand all ethics; we know the order and dependence of the Christian virtues; we abound in love and humility; while they are ignorant of these virtues both in theory and practice; nay, they "*cannot even ape them*;" nay, they revile them under the name of "heat," though by attributing that to us they unwittingly accord to us their exclusive possession!

The Pharisee in the parable was not, indeed, coarse and ungentlemanly in his language; but the parable is of universal application, and the accidents of gentility and vulgarity do not enter into its essence.

We have no intention to boast of our humility, nor to prove our love by words or works of hatred and envy. We cheerfully yield the palm. It is, however due to ourselves and to the writer whose language we are truly said to have "appropriated and endorsed," to state that so far from confounding love and humility with heat, we expressly distinguished them, and advised all who read Roman books of devotion to do the same; to test such books by Holy Scripture and the teachings of the Catholic Church; to retain and reduce to practice the substance, viz. love and humility, and reject the superfluous "heat."

The ground we go upon is that (assuming Holy Scripture as interpreted by Catholic consent, to be the standard) the virtues of love and humility are not exhibited in the Roman communion in their perfection. We neither take to ourselves nor refuse to them the palm of superiority; we only say that the treatises and examples of these graces which their communion has furnished, though in their substance and main outlines good and conformed to the supreme standard, are notwithstanding pervaded, some more, some less, with a certain "heat" or fanaticism which lifts its subjects to extravagant heights, only that it may let them fall into the mire of vain-glory; and there leave them to vaunt of their own beauty and bespatter their neighbors.

Our meaning will probably be better understood if we accompany it with an illustration; and as the remark was called out by an allusion to the lives of their "saints," we shall not seek an illustration from their passionate addresses to her whom they impiously call the "Queen of Heaven," but turn to "The life of the blessed Virgin, Saint Catharine of Siena. Drawne out of all them that had written it from the beginning. And written in Italian by the reverend Father, Doctor Caterinus Senensis. And now translated into Englishe out of the same doctor by JOHN FEN, Priest and Confessor to the Englishe Nunnes at Louvaine. With permission of superiors, Anno 1609." We find, *ad aperturam libri*, the following—

This holie maid, from the tyme that she was thus endued with newe graces, until the xxxiii yeare of her age (at what tyme she departed out of this life) was so wholly occupied in divine contemplations, that in all that tyme she never needed any bodilie sustenance. And in those contemplations her soule was so mightily drawne up to heavenlie thinges, that her bodie also was also by the vehemencie of the spirite, taken up often tymes withal, and suspended in the ayer. At which tymes she saw many wonderful thinges, and spake manie high words of heavenlie matters, which were heard of diverse and sundrie persons. On a tyme her ghostlie Father, seeing her so ravished from her bodilie senses, and hearing her speake certain wordes softely to her selfe, came neere to hearken what she said. And standing by her, he hearde her speake the wordes distinctly in latine: *Vidi arcana Dei*, that is, I have seen the secrets of God. And she repeted the same words oftentimes, *Vidi arcana Dei*. The ghostlie Father afterwardes being verie desirous to knowe, what she meant by those wordes, and whie she repeated them so often, asked her after this manner: Good Mother, said he, I praie you, tell me, whie you repeted those wordes so often, What is the cause, whie you will not declare your secrets to me now as you were wont to doe? To that she answered and said, that she might not speak otherwise: Whie so, said he? Whie maie you not declare the thinges, that our Lord revealeth unto you, as well now, as you were wont to doe? Good Father, said she, I should have as great a conscience, if I should declare the high mysteries, that almightie God hath now reveled unto me, with my defectuous and imperfecte tongue, as I shoulde have, if I had blasphemed or dishonored our Lord in wordes. For there is so great a difference between heavenly thinges apprehended in as understanding, that is illuminated by God, and the same thinges uttered by the speach or tongue of man, that one thinketh, they are almost contrarie the one to the other. And therefore for this tyme, I praie you, hold me excused. For the things that I have seen are unspeakable. After this great revelation, that our Lord made to her of unspeakable thinges, it seemed to her that her hart did leap out of her bodie, and that it did enter into the side of our Saviour Christ, and there was made one hart with His hart. And at that instant she felt her soul all molton and resolved with the force of his divine love, in such sort that she cried out with a loud voice oftentymes, *Domine, vulnerasti cor meum*, Domine vulnerasti cor meum—Lord, thou hast wounded my hart, Lord thou hast wounded my hart. This thinge was done upon S. Margaret's Daie, in the yeare of our Lord 1370.

This flighty maid is one of the "saints" invoked and supplicated in Romish offices of devotion. We are not disposed to deny that many of her sentiments and actions were the fruits of love and humility; but the fancy of her body being often taken up and suspended in the air by the vehemency of her spirit, &c. &c., we take to be the result of "heat" or fanaticism. If our meaning is not yet sufficiently plain we will pursue the illustration.

Many of our readers will be glad to learn that the Packet Ship Prince Albert, Capt. Sebor, in which the Rev. J. Dixon Carder was passenger, arrived at Portsmouth on the 31st of December. She encountered several very severe gales—the last of which on the night of the 22d of December, threatened the loss of the noble vessel and her crew. Such was the fury of the waves that the men were swept from the wheel and pumps, one of whom was lost overboard, and four others seriously bruised and wounded. The sea broke over the quarter deck, and through the sky lights into the cabin, filling it to the depth of nearly two feet with water. By the good Providence of God the ship weathered the storm, and no further loss was sustained.

On Christmas Day the Holy Communion was administered. Among the participants was an officer of the British Army, who then communed for the first time.

☞ "Old Friend's" respects and thanks for inserting his paper in the last Churchman. He begs the further kindness of publishing this memorandum of typographical mistakes:

Col. 1., of the piece, *paragraph* 3, *midway*; for "to be for the sacrament," read "to be the sacrament."

Col. 1., *paragraph* 4, *two-thirds down*; for "and unpretending," read "an unpretending,"

Col. 1., *third line from bottom*; for "and evangelical duties," read "and all evangelical duties."

Col. 2., *three fourths down*: for "the holy religion of Christ," read "the whole religion of Christ."

Col. 3., *end of line* 6; dele "the"

We have received "Proceedings of the Trustees of the Greene Foundation, in relation to the election of an Assistant Minister of Trinity Church," Boston. It appears that shortly after Mr. Watson's resignation, a committee was appointed to seek for a successor acceptable to the Proprietors and Congregation, and "to ask the Rt. Rev. Rector to inform them whether he can aid them in designating a candidate for this office, who possesses all the qualifications which are requisite to ensure congeniality of views with the Rector," &c.

The committee enclosed a copy of their instructions to the Rt. Rev. Rector, who replied that it would afford him great pleasure to confer with the Trustees on the subject, and suggested their calling a meeting for the purpose. The committee assure the Rt. Rev. Rector that they find it impracticable to convene the Board at this season of the year, (June 4th,) and call his attention to their instructions, which were, to seek for an Assistant under his advice and guidance. Accordingly they inquire of the Rt. Rev. Rector whether he knows of any clergyman who possesses the requisite qualifications, &c. In reply, the Rt. Rev. Rector intimates his preference for a friendly conference with the Trustees. In return, the committee remind the Rector that "the Trustees are instructed to hold their communications in writing," by the following vote of the Proprietors—

Copy of the Vote of the Corporation of Trinity Church, enclosed in this Letter.

Whereas, it is apparent from what took place at the time of the settlement of the present Rector of this Church, that misunderstandings may arise, in consequence of different impressions being made on the minds of parties, in the course of a negotiation conducted mainly by conversation, and as it is extremely desirable, at all times, to avoid, as far as practicable, all misconceptions that may arise, in reference to matters where corporations or committees act in the name of their parish; it is therefore now

Ordered, That the Trustees of the Greene Foundation be instructed to hold, in writing, all communications that they may have occasion to make, on the subject of filling the vacancy now existing in the office of Assistant Minister on that Foundation.

Thus stood matters on Nov. 25th, 1846, when were convened the Trustees; to whom the committee report, and in their report suggest for a selection by the Trustees the following named gentlemen—

The Rev. — —
The Rev. — —
And The Rev. — —

The Report having been read—

The President asked, whether it would be proper for him to state, and agreeable for the Trustees to learn, in that stage of the proceedings, his views respecting the candidates recommended. The Trustees generally expressing their desire that he would do so, the President then said, that he would frankly state, that no one of the gentlemen named would be approved by him, for reasons similar to those which had made the late Assistant Minister objectionable to him. It was thereupon stated, in behalf of the committee, that their object had been, to present the names of gentlemen of established reputation for piety, ability as preachers, and amiable deportment in private life, and such as were not identified with any party organization whatever. They had made diligent inquiry concerning the gentlemen selected, and believed them to possess those requirements; and that, according to the information before the committee, these gentlemen cannot be regarded as partisans, in any matter of theological controversy. The President replied, that he knew them all well, and respected them for their piety and talents and correct deportment; but that they belonged to a class of clergymen in the Church, whose views and opinions were such, as must prevent him from assenting to the election of any one of them. Otherwise, he should feel convicted of having done great wrong towards the late Assistant Minister, in opposing his re-election. He hoped, however, that some gentleman might be found, who would be acceptable to the Proprietors, as well as to himself.

In consequence of this embarrassment the matter was recommitted to the same committee, who made a further report at another meeting of the Trustees Dec. 18th.

In this report they state that they sought and obtained a conference with the Rt. Rev. Rector, and again understood from him "that a large portion of the clergy of the Episcopal Church constituted a 'class' from which no selection could be made that would be approved by him." Having adverted to the repugnance of the Proprietors to party badges and distinctions, the committee say—

In their first commission, your committee understood that they were not only permitted, but required, to seek the candidate, possessing the prescribed qualifications, among *all* the Episcopal Clergymen "lawfully called and sent," by "public authority," as "persons apt and meet, for their learning and godly conversation, to exercise their ministry duly in the Lord's Vineyard." But this last call for the services of your committee is supposed to confine their views to some "class," or party, of Episcopal Clergymen, on account of the determination of the Right Reverend Rector to withhold his approval of the choice of any one, however meritorious, who can be ranked in the "class" of the late Incumbent. Acting under this supposition, your committee first endeavored to gain information, from the Right Reverend Rector, of the distinctive marks by which the classification of the Clergy might be made intelligible. For your committee admit, that they, and they believe their fellow Proprietors, generally, are still without that accurate "knowledge of good and evil," in the nice distinctions of modern times, among members of one common Church, which it seems necessary to possess, to some extent, at least, to secure the co-operation of the Rector, in supplying the existing vacancy. They, as well as their fellow Proprietors, have heard the party names of High and Low Churchmen, Tractarians, Puseyites, Evangelicals, &c. It is thought that distinctions of this kind originate among a portion of the Clergy, who are disposed to draw nicer lines than the Church at large has thought it wise to prescribe; and that lines so drawn, without authority, have given rise to such party appellations, which are either claimed as indicative of superior merit and piety, or are bestowed as terms of demerit and reproach. But never, as yet, has any one of your committee found a person, able, or willing, to give any definition, or description, by which they can discriminate and learn the differences upon which the just application of these names can be made. They are certainly sometimes applied to individuals, who by no means admit the justice of the application. The late Assistant Minister was an instance.

They then mention that several persons were named for the choice by the Rector, who, however, though amiable men and good parish priests, did not, in their judgment, possess the qualifications contemplated by the Foundation, which supposes the Assistant to have no parochial charge, and makes it proper that in the selection "regard should be had to learning and eloquence, and impressive manner, as well as piety and amiable deportment; and especially that the sermons to be preached by this minister should be such as may command the attention of a society as intelligent as that of Trinity Church, and exercise a real influence over its members." They then thus exhibit the difficulties of their position—

It is true, that, in *general* terms, the late Incumbent has been charged with embracing a system directly opposite to that which the Rector deemed "to be the only safe and scriptural view" of subjects involving truths "of vital and essential importance."* This charge, however, still rests in *generalities*. No specification under it, has been offered, nor can be obtained, by request. But, even if this charge should be true, in its fullest extent, will it follow, that the system of the Assistant was different from that adopted by all his predecessors, and received with approbation by the Proprietors, prior to 1843? If not, then the system introduced since must be the antagonist system, and its tendency must be, if it has any effect, to pull down and destroy old and well-approved opinions, and introduce, in their stead, opinions which seem novelties in Trinity Church. It has been said, by the highest authority,† that a difference between the Rector and Assistant, involving truths, deemed by the former to be "of vital and essential importance," may exist, without exposing the Assistant Minister to "evil report, for error in religion." It is also clear, that, if the system embraced by the latter, *was* directly opposite to the system deemed by the former "to be the only safe and scriptural view," of subjects involving truths of vital importance, then the system of the Rector was equally opposite to the system of the late Assistant Minister. It must be admitted, then, that such diametrically opposite systems can be maintained, without error in religion being imputable to *either*, or else, the case presents a paradox which your committee are unable to solve. Upon the whole matter, it appears to your committee, that, if a Clergyman could be found, possessing *all* the qualifications for office, which the former Assistant Minister of Trinity Church is admitted to have possessed, and if, to these, should be added *all* the graces of a Christian gentleman, and the learning, talents, and piety, required for an eloquent and attractive preacher, he could not be elected, if his theological opinions were in accordance with those entertained by the late Assistant, and by all his predecessors, Rectors as well as Assistant Ministers, notwithstanding such opinions may not have been discovered by the great body of the laity to be essentially diverse from those supported by the Rector. The laity, however, must rest contented with the knowledge, that the diversities do not proceed from *any* "*error in religion*."

The committee were discharged.

At the meeting of the Trustees in November, the Rt. Rev. Rector intimated a wish that pending the choice of a permanent Assistant, a temporary one should be employed; which measure the Trustees were constrained to decline as incompatible with the intent and requirements of the Foundation.

* *Extracts from a letter of March 18, 1846, of the Rector to the Wardens and Vestry.*

Page 29.—"The difference between myself and the Assistant Minister being such, as to involve truths deemed by me of vital and essential importance."

Page 30.—"To preach and teach, to young and old, in the church and in the Sunday school, what I deem to be the only safe and scriptural view of these subjects of discussion, while the system embraced by my Assistant is directly the opposite."

Page 32.—"Who, though nominally my Assistant, is, at the same time, by his entire want of sympathy with me on what I deem the most important subjects, in reality pulling down that which I am laboring to build up. In such a case as this, that forbearance, which, in things indifferent, I trust that I shall be always ready to exercise, becomes wholly incompatible with my sense of duty to God."

† *Copy of the "Testimonial from the Ecclesiastical Authority of the Diocese" of Massachusetts, to the Rev. John L. Watson.*

"Diocese of Massachusetts, May 22, 1846.

"I hereby certify that the Rev. John L. Watson, who has signified to me his desire to be transferred to the Diocese of New Jersey, is a Presbyter of this Dioeese, in regular standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion, or viciousness of life, during the three years last past.

(Signed) MANTON EASTBURN."

BISHOPRIC OF MANCHESTER.—A recent letter from a friend in England states that "it is understood that a Bishop will be appointed for Manchester, after the opening of Parliament, without reference to the union of the sees of Bangor and St. Asaph; an event which, if the Act remains in force, cannot take place till the death of the present Bishop of Bangor."

☞ The sale of Mr. Onderdonk's damaged books, as will be seen by the advertisement, has been postponed until Monday evening, February 1st.

We have received LITTELL'S LIVING AGE, No. 141, containing among other articles one from The Quarterly Review, on the Education of the People, in which Dr. Hook's scheme receives a careful and favorable consideration; and THE COLUMBIAN LADY'S AND GENTLEMAN'S MAGAZINE, *for February.*

THE LITERARY WORLD is the title of a new weekly in preparation. It is to contain a catalogue of all new publications, accompanied by critical notices of books. The monthly bulletins of the Messrs. Appleton and of Wiley and Putnam will be merged in it.

We have received by the steamer, the *Hibernia*, English Church papers of a late date, from which we condense the main items of information.

A large meeting of the Society for the Propagation of the Gospel in Foreign Parts was held in the Town Hall, Oxford, on Saturday, November 28th, at which the Lord Bishop of the Diocess took the chair, and the Bishop of Newfoundland made an address representing the wants of his diocess. "A committee has since been formed in Oxford, for raising funds and supplying books, to assist the Bishop in carrying out his plans for the welfare of his diocess, especially in founding a college for the education of candidates for Holy Orders. The Society for the Propogation of the Gospel has founded exhibitions for six students, and his lordship is anxious for a tutor for them, who would also be his chaplain, and live with him.

The same society has received letters from the Bishop of Fredericton, in which he states, that after having filled up twelve vacancies, he still could find immediate and full employment for twenty additional clergymen without diminishing the labors of any one at present in holy orders. His diocess was erected into an independent see, out of Nova Scotia, in 1845, Dr. Medley being consecrated its first Bishop. It is 26,000 square miles in extent, contains a population of 160,000, and has 43 clergymen.'

A personal controversy of which we gave a brief account some time ago, between the Rev. Hobart Seymour, and the Rev. Mr. Merriweather, and Mr. Ambrose Phillips, has been terminated by the utter discomfiture of Mr. Seymour. The letter which he *dared* Mr. Merriweather to produce entire has been published, and has completely overthrown all his charges. Mr. Seymour has in consequence been compelled to acknowledge that the letter does not contain any thing to justify the statements which he made on its alleged authority.

A few weeks ago, an article credited to the Church Warder was copied into this paper from the English Churchman, professing to give an account of the negotiations of which Mr. Palmer of Magdalen College, Oxford, has been the medium between the Scottish and Russian Churches. Under date of Dec. 6th, Mr. Palmer has addressed a letter to the editor of the E. Churchman, stating that the article in the Church Warder was published without his knowledge, that it is in many respects inaccurate, and that he disavows it entirely, and regrets its having been published.

The Dean Rural and Clergy of the Deanery of Cadbury in the Diocess of Exeter, have presented a memorial to the Archbishop of Canterbury in regard to an increase in the number of Bishops.

The number of ordinations on the Fourth Sunday in Advent, by the different Bishops, is as follows: London, 8 deacons, 21 priests; Oxford, 15 deacons, 29 priests; Worcester, 22 deacons, 17 priests; Gloucester, 11 deacons, 11 priests; Lincoln, 7 deacons, 10 priests; Winchester, 11 deacons, 17 priests; Ely, 8 deacons, 6 priests; Rochester, 12 deacons, 12 priests; Chester, 35 deacons, 17 priests; Durham, 3 deacons, 8 priests; Hereford, 6 deacons, 6 priests; Litchfield, 13 deacons, 20 priests; Chichester, 9 deacons, 7 priests; York, 5 deacons, 13 priests; Bath and Wells, 12 deacons, 7 priests; Bangor, 2 deacons, 2 priests; St. David's, 2 deacons, 10 priests. Total, by 17 Bishops, 181 deacons, 223 priests.

The Morning Post says that Mr. F. A. Paley and the Rev. John Gordon of London, have joined the Roman Church. The Rev. Messrs. F. W. Faber and F. Oakley, were ordained subdeacons, by Bishop Wiseman, on Sunday, Dec. 19th.

At a meeting of the laymen of the United Dioceses of Dublin and Glandalough, held on Thursday, the 17th inst., at Messrs. Hodges and Smith's Rooms, Grafton Street, for the purpose of adopting measures for the appointment of a separate Bishop of Kildare.

George Alexander Hamilton, Esq, M. P. for the University, in the Chair.

The following resolutions were unanimously adopted.

1. That an efficient Episcopal superintendence is essential to the well being of the Irish Church.

2. That any diminution in the number of the Irish Episcopate must necessarily so multiply the labors of the remaining Bishops, as essentially to interfere with the adequate spiritual supervision of each Diocese.

3. That the addition of the Episcopal superintendence of the Diocese of Kildare, to the extensive Episcopal and Metropolitan jurisdiction that already devolves upon the Archbishop of Dublin, cannot fail to prove highly injurious to the best interests of both Sees.

4. That in accordance with the preceding resolutions the following petition be adopted and transmitted to her Most Gracious Majesty.

"TO HER MOST GRACIOUS MAJESTY THE QUEEN:

"The Humble Petition of the undersigned Laymen of the United Dioceses of Dublin and Glandalough,

"Humbly showeth, that the provisions of the Act, passed in the Third and Fourth years of the Reign of his late Majesty, entitled '*An Act to alter and amend the laws relating to the Temporalities of the Church in Ireland*,' whereby the temporalities of the Bishopric of Kildare are vested in the Ecclesiastical Commissioners of Ireland, for the purposes in the said act mentioned, and whereby also, the spiritual jurisdiction of that See is annexed to the United Dioceses of Dublin and Glandalough, have recently come into operation by the death of the late Bishop of Kildare.

"That by the provisions of the same Act the duties of Metropolitan of the entire province of Munster have also been transferred to the Archbishop of Dublin, in consequence of the suspension of the Archiepiscopal powers previously exercised by the Archbishop of Cashel.

"That thus the existing arrangements of the Irish Church imposes upon the Archbishop of Dublin, in addition to the Episcopal dnties of the United Dioceses of Dublin and Glandalough, the ecclesiastical supervision and triennial visitation of no less than *sixteen* Sees, extending throughout nearly one half of Ireland.

"That your Petitioners cannot but regard with great apprehension the consequences which must ensue to the Church in general, from a further diminution of its Episcopate, and especially the injury which these united Dioceses, as also that of Kildare, must respectively sustain, from the necessary inability of any individual Bishop effectually to exercise spiritual superintendence over a jurisdiction so extensive as that of the Archbishopric of Dublin has been rendered, by the union of so many Sees.

"That whilst, therefore, your Petitioners do not seek to interfere with the existing state of the law as regards the temporalities of the See of Kildare, your Petitioners most humbly pray that your Majesty may take the aforesaid facts in your gracious consideration, and regarding the spiritual wants of the Church in Ireland, may be pleased to adopt measures for the appointment of a separate Bishop to the See of Kildare."

5. That the following gentlemen be appointed a Commitee for the purpose of carrying out the objects of the foregoing resolutions.

[Here follow the names of several influential laymen of the Dioceses, inciuding the members for the City and University.]

SCOTLAND.—One or two items of interesting intelligence respecting the Church in Scotland have reached us.

1. It will be remembered that a paragraph some time since went the round of the papers, stating that when a Clergyman was sent last Christmas, by the Bishop of the Diocese, to administer the Holy Communion, at Blairgowrie, the whole congregation, except one person, refused to receive it, because the National Communion Office was to be used. This opposition to the authority of the Bishop was organized and conducted by one individual, who no sooner succeeded in obtaining the use of the English Office than he left the Church, with his wife and family, and is now wandering among the various Presbyterian sects of the district. This result has had the happy effect of making the rest of the people see their error. They accordingly petitioned the Bishop of the Diocese to permit them again the use of the National Office, on the consideration that they had been unwittingly led into error to gratify an influential individual who, they thought, had the interests of the Church at heart.

The Bishop in his official answer to to this application, says—

"I hope that the important change which has taken place in the minds of those connected with the Church at Blairgowrie, is the result of God's over-ruling Providence and gracious influence, to be cherished and reflected on with satisfaction, thankfulness, and steady perseverance.

"I therefore, approve, *with all my heart*, of this return of that little flock to the use of our National Scotch Communion Office; and earnestly pray for the sanctified and continued use of a Form so pre-eminently excellent, as the best depository of truth, and most powerful antagonist of error on the high and sacred subject of the Eucharist."

The LORD'S Supper was accordingly celebrated, by the national form, on ST. JOHN'S day (the Sunday after Christmas,) and there was a full attendance of the congregation.

2. The Mission lately established at Perth has been remarkably successful. The Scottish Communion Office is used, and there are already about thirty Communicants. The Minister of the "English Chapel," as it is called, had for forty years succeeded in keeping his congregation from the communion of the Bishop of the Diocese; but on the morning of the Festival of the Nativity, he was suddenly summoned away to give an account of his stewardship. We trust that vigorous and prompt measures will be taken by the English ad Scottish Bishops to prevent any English Priest from succeeding him in his schism.—By "Frmness and Charity" his wandering and misled flock may be brought into the fold.

ROME.—The Pope has issued an encyclical letter, a Latin document of great length. Also a letter granting a plenary indulgence and remission of all their sins to such of the faithful as shall visit certain churches in Rome within a certain time, and recite a certain number of prayers.

ROME, Dec. 5.—At the close of my letter two days ago, I felt bound to notice the melancholy death of Colonel Bryan's daughter. The solemn dirge and requiem which was held yesterday in the Church of Irish Fianciscans, St. Isidoro, was attended by several hundred British visitors, besides the young lady's kinsfolk, of the princely houses of Doria, Pamphili, and Borghese. Towards the termination of the sorrowful ceremonial, at a pause in the liturgy, there arose in the body of the church a person in ecclesiastical costume, of pensive and careworn aspect, who, standing near the coffin, addressed himself to speak. His voice was low at first, so that few heard till it gradually filled the church, and it was understood to be a simple recital of the unostentatous virtues of the deceased; but soon came words of more impressive import, and a whisper went round that the unexpected speaker on the occasion was the Rev. Mr. Newman, late of Oxford. To the thousands who have perused his printed sermons, delivered in Anglican pulpits, it would be difficult to convey a notion of his manner on the present occasion, it being the first time that he delivered himself of an extemporaneous unpremeditated discourse. But a newspaper being no proper vehicle for theological comments, I add no more.—*Daily News.*

The following we copy from the English Churchman:

In our Foreign Intelligence last week, we extracted from the *Daily News* a paragraph describing the proceedings at the funeral of a young English Lady at Rome, on the 4th inst., and stating that Mr. Newman had delivered an Address on the occasion. We expressed a doubt as to the truth of this statement, but we have, in consequence, received the following communication from a most respectable and esteemed correspondent, who is likely to be well informed on the subject.

"The correspondent of the *Daily News* was quite correct in announcing that Mr. Newman had pronounced the funeral oration at Miss Bryan's funeral, in the Church of S. Isidore. That newspaper was incorrect only in implying that Mr. N. spoke on the spur of the moment, and unexpectedly. The truth is that the Princes Doria and Borghese were very anxious that Mr. Newman should preach on the occasion, and obtained the necessary orders for him to do so the very evening before the funeral, so that Mr. N. was taken by surprise, and could not refuse. He preached in the ordinary dress of the College of the Propaganda, of which he is a member. Persons in minor orders, like Mr. N., are *commonly* allowed to preach within their respective Colleges: it was necessary to get an *extraordinary* authority to allow him to preach publicly in Church,—and he stood immediately outside the altar rails."

HOLLAND.—(From a correspondent of *L' Univers*.)—The question of the Divinity of Our Lord Jesus Christ has been violently agitated in our country of Holland.

Some months' since, the government appointed as Professor of Philosophy, in the University of Utretcht, a young man of five-and-twenty, Mr. Opzovmer, whose extraordinary talents are undeniable, and he opened his course of Philosophy by a discourse, in which he brilliantly outstripped all our Protestant doctors in audacious theories of Rationalism. He boldly denies the doctrine of the Trinity, and with a degree of audacity which produces a great sensation in our country. One of the oldest professors of the University, who was present at the opening discourse, fell back in his chair, sorrowfully exclaiming, "Christianity is done for!"

Two Universities, those of Leyden and of Utretcht, have for several years been without a Professor of Philosophy. It was foreseen that these new nominations would introduce the German Philosophy into the heart of Holland, although it is true it had partizans among the Protestant teachers, but it had no school, although the University of Groningen has for many years given into German Rationalism. But as this University is at the extremity of the kingdom, separated by the Zuyder Zee from Holland, it has scarcely any influence in the country. Now that two Professors in the two Universities sap the foundations of Christianity, and are applauded by "enlightened men" among the Protestants, the orthodox men of the confession of Dordecht are at bay, and a polemical discussion has arisen, which to us Catholics, who appreciate the combat, is most interesting and curious.

To Correspondents.

"Melancthon," (two numbers,) "Climax," and "N." are received.

Domestic Intelligence.

NEW HAMPSHIRE.—This Diocese has now five candidates for holy orders, namely, Mr. Calvin R. Batchelder, lately a Congregational preacher, Mr. Josiah Sweet, Mr. Marcellus A. Herrick, lately a Methodist preacher, Mr. Ezra Jones, and Mr. Wentworth Larkin Childs, of whom the last two are pursuing their studies at the general seminary.

In the evening of the feast of the Epiphany, the bishop visited Union Church, Claremont, and preached to a numerous congregation, the Rev. H. S. Smith, rector, reading service.

We understand that the bishop proposes to make his annual visitation at Trinity Church, Cornish, on Sunday, January 24, evening.—*Christian Witness.*

MASSACHUSETTS.—*Confirmation.*—We learn that on Sunday last a considerable number of persons from the Church of the Advent in this city were present at Trinity Church, and received confirmation from the hands of the Bishop. The Rev. Mr. Croswell, rector of the Advent Parish, was there also, and a friend who witnessed the administration of this solemn rite, informs us, that, in his earnest "*Amen*," joined with the same petition from the worshipping assembly, he hailed the advent of a better union in the Church. Mr. Croswell has succeeded in gathering together a flourishing society in a part of the city where a parish was much needed. It is the first church we believe, established on the *free seat plan* in Boston, and now we observe the adoption of the same arrangement in other parishes of a different denomination. In Cambridge, Mr. Muzzey's society have adopted it, and we cannot but believe that it is the only true method of establishing a purely Christian Church—a church where rich and poor can worship the one Father on the same level, and where all earthly distinctions are laid aside. A church is the last place in the world in which there should be exclusive right or private property, and, to be regularly *taxed* for hearing the good Word, has always militated with our ideas of a true plan for Christian worship.—*Boston Transcript.*

A complimentary correspondence has lately passed between the Rev. C M. Butler of Boston and the "Proprietors of Grace Church," of which Mr. Butler has resigned the Rectorship. The health of his family is the reason which Mr. Butler gives for leaving Boston.

PENNSYLVANIA.—*Society for the Advancement of Christianity.*—The thirty-fifth annual meeting of this Diocesan Association was held in St. Andrew's Church, Philadelphia, on the evening of the Feast of the Epiphany, January 6th.

The following persons were elected officers for the ensuing year:

President, Ex-officio, Right Rev. Alonzo Potter, D.D.
Vice Presidents, Rev. George Boyd, D.D., James S. Smith, Tobias Wagner.
Treasurer, James S. Newbold.
Corresponding Secretary, Rev. John C. Clay, D.D.
Recording Secretary, Edmund Wilcox.
Trustees.—S. Little, M.D., John Welsh, Jr., Clement S. Rutter, Peter Williamson, Horace Binney, Jr., Geo. M. Wharton, Wm. H. Newbold, Thos. Robins, James Cox, Henry Reed, J. R. Wilmer, F. West, M.D., H. McIlvaine, Robert Ralston, Henry F. Rodney, Samuel Davis, Robley Dunglison, M. D., James M. Aertsen, Wm. Kirkham, Jos. S. Burnett.
Clergymen.—Rev. Henry J. Morton, D.D., Rev. H. W. Ducachet, D.D., Rev. John Coleman, D.D., Rev. Benjamin Dorr, D.D., Rev. Wm. H. Odenheimer, Rev. Edmund Neville, Rev. Thomas M. Clark, Rev. Richard Newton, Rev. Frederick Ogilby, Rev. M. A. D'Wolfe Howe.

The Society then attended Divine Service. Prayers were read by the Rev. Drs. Clay and Morton.

The Annual Report was read by the Rev. Thomas M. Clark. The sermon was preached by the Rev. Dr. Coleman.

This Society engages at present twenty-eight Missionaries, and gives aid to four candidates for orders. During the past year it has expended four thousand dollars, of which twenty-two hundred were contributed by churches and societies, and two hnndred and fifty were received from subscribers. The residue was derived from the income of the Permanent Fund and the sale of stock.—*Banner of the Cross, ab'd.*

On the morning of Sunday last, the new church edifice of the parish of "All Saint's" was opened for Divine service, and in the afternoon the Rt. Rev. Bishop of the diocese confirmed twelve candidates. The building is located on the east side of twelfth street below Fitzwater, and in position stands correctly, having the chancel to the *east*. The plan was designed by the *carpenter*, (whose work by the way is well done and substantial); this in connection with the announcement that a *basement* was required to be introduced is equivalent to pronouncing it very faulty. The material is blue granite, a decided improvement on the customary brick, or plaster, and is well laid. The dimensions are length 80 feet by 42 feet in width. The style might very properly be called *modern* first pointed, or pseudo Gothic; the flank windows are single lancets without mullions, and are so much too large, that to modify the light some means must necessarily be adopted; the window to the west consists of the three single lancets, the eastern window, in the chancel is very much too small. The floor of the church is reached by a stairway at the eastern end, and on entering the body of the church one is gratified on finding a well proportioned room, thereby, proving that the whole edifice has been ruined by the *basement*; the ceiling is still unfinished, the rafters and beams being open in which style 'tis the design of the vestry to finish it, ceiling them and the roof with ash; the present pitch of the roof is quite good, which it would be a pity to spoil with lath and plaster.

As there is no *chancel building*, there as a consequence can be no properly formed chancel, and necessity (a stairway from the vestry-room in the *basement*) has even much reduced the size of what in this city is called a chancel; the arrangement of the reading-desk and pulpit, which, as well as all the wood work are of ash, is an improvement on the "auditorium" style prevalent with us; they are small in size, the latter yet unfinished and stand without the chancel rail, on the angles of a platform reached by two steps. The only gallery is at the west end, accomodating the choir and children of the Sunday schools.

The Altar is built of walnut, covered by a white marble slab; 'tis a chaste piece of work, from Mr Otten, carver No. 82 south Fifth street, who has also in hand other work for the church. The seats in use at present are only temporary. Taking it all in all it has a churchlike appearance, and the very good intentions of the persons interested should probably disarm all criticism; and moreover so very low is the ebb of Ecclesiological taste with us, that to substitute something that has the appearance of a house of prayer in lieu of a preaching house, a church, instead of a conventicle, is accomplishing something at least which supports a hope of better things in future.

Two features worthy of imitation deserve remark: first, the seats are *free to all*, and secondly there is no debt due or accruing which will not be promptly met by the vestry at maturity, and when application is made to churchmen for aid to its completion, there should be no holding back on the part of any, for the field is strictly a missionary one. G—*Ib.*

INDIANA.—The following document will be read with interest. It was laid before the Standing Committee of the Diocese at a meeting held in Indianapolis, on December 7th, 1846. The signers are all "red men," and communicants of the Church.

"*To the Standing Committee of the Diocese of Indiana:* We, *chiefs*, *head men*, and *warriors*, of the *Oneida Nation of Illinois*, whose names are hereunto written, do testify, from evidence satisfactory to us, that Lathrop Wilson Davis, for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know, or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we believe him a person worthy to be admitted to the sacred office of deacon. In witness whereof, we have hereunto set our hands, in *council*, at Dueb Enek, in the territory of Wisconsin, this twelfth day of November, in the year of our Lord 1846.

Elijah Sconande,	Peter Webser,
Wm. Hill,	Aaron Hill,
Anthony Otrequitte,	Isaac Silos,
Peter John,	John Doskham,
John Hill,	Elijah Paulet,
S. B. Sherwood,	Daniel Daxtader."

[*Western Episcopalian.*

MISSIONARY.—The Rev. Mr. Taylor of the Constantinopolitan Mission has returned to this country. His health is said to have improved by the voyage.

MISCELLANEOUS.—*Decrease of Dissent.*—An editorial article of The Baptist Recorder, says The Gospel Messenger, states that the members of their body in the State of New York according to the "annual report of the con versions," have in two years decreased nearly nine thousand.

Notices.

LIST OF CLERGY.—It is requested that notice be left at this office, by Tuesday next, of any corrections proper to be made in the list of the clergy in this city and vicinity.

General Theological Seminary.—In compliance with the Statutes, notice is hereby given, that the intermediate examination will be held at the Seminary, on Wednesday and Thursday, February 3d and 4th, immediately after morning prayer. Divine service begins in the Chapel at 9 A. M. SAMUEL H. TURNER,
January 30, 1846. Dean of the Faculty.

CHURCH OF THE GOOD SHEPHERD,
Corner of Market and Monroe street.

Rev. G. Beckett, Missionary from Tennessee, is expected to preach at the Church of the Good Shepherd on Sunday evening next, (31st inst.)

Service at a qurrter-past 7 o'clock.

A collection will be taken to assist in defraying the quarterly expenses. Seats Free.

January 30, 1847.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

☞ The Rev. Jacob Diller, Rector of St. Luke's Church, Brooklyn, will preach the sermon on Sunday evening next,

New York, January 30, 1847.

QUARTERLY SERMON.

The Rev. W. A. Muhlenberg, D.D., Pastor of the Church of the Holy Communion, will preach in Emmanuel (Free) Church, corner of Prince and Thompson streets, on Sunday eveniny, January 31st.

Service to commence at half-past 7 o'clock.

The usual quarterly collection will be made.

New York, Jan. 30, 1847.

EPISCOPAL FREE CHURCH.
Williamsburgh, L. I.

Divine services are celebrated in Cottage Place, corner of Grand and Graham streets, every Sunday morning at 10 1-2 o'clock, and every Sunday evening at 7 o'clock. Seats Free.

Sunday school exercises at 9 o'clock, A. M.

Divine service is also celebrated every Sunday afternoon at English Kills, or Maspeth, at 3 o'clock. Seats Free. There will also be morning service at this place.

Monthly Sunday school exercises at 10 1-2, A. M.

REV. WILLIAM WALSH,
Officiating Minister.

These services have been commenced with the approbation, and under the auspices of the Rector of St. Mark's Church, Williamsburgh, with a view to the better accommodation of many of his parishioners who reside in that immediate neighborhood, and also because that portion of the village presents an important field for Missionary labor.

The services held at Maspeth, or English Kills, at the intersection of the Brooklyn and Newtown Turnpikes, also have the approbation of the Rector of St. James's parish, Newtown, the Rev. George A. Shelton.

January 23, 1847.

St. Barnabas's Church (*Seats Free*) in 27th street, between the 2d and 3d Avenues, is open for morning and evening service at the usual hours, Sunday at 2 1-2 o'clock, and on Wednesday evenings, at 7 1-2 o'clock. The friends of the church are particularly requested to give this church that notice and support which its position and the wants of the neighborhood stand in need of, in order to continue it as a church *free* to all.

Service commences at 7 o'clock.

January 30, 1847.

THE CHURCH OF THE CRUCIFIXION
At the Lyceum, Broadway, near Prince street,
REV. J. F. SCHROEDER, D.D., Rector,

Is open for Divine Service, three times every SUNDAY, at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every THURSDAY night, at 7 1-2. On each occasion, there is a Sermon or Lecture. Al the seats are free.

EPISCOPAL CHURCH.
Seats Free.

The CORPORATION OF TRINITY CHURCH desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room*," at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository. 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings,

LOT JONES, 77 Second Avenue.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening. REV. ALEXANDER CRUMMELL, Rector.

THE NEW EPISCOPAL FREE CHURCH OF THE HOLY MARTYRS—Yourself and family are most respectfully invited, if not otherwise located, to attend upon our Services, held next and every Sunday Morning at half-past 10 o'clock, every Sunday Afternoon at 3 o'clock, and every Sunday Evening at half-past 7 o'clock, in the capacious room of the Military Hall, up stairs, No. 193 Bowery, opposite Spring street, East side—to be located hereafter between St. Stephen's and St. Mark's Churches, in the vicinity of the Bowery.

The entrance into the Room is by a new staircase, immediately at the entrance of the front door. An excellent Organ and Choir are engaged. A Sunday School for Catechetical and Bible Classes will be held every Sunday Afternoon, at 2 o'clock, to which you are invited to send your children or become a teacher. The room is most conveniently furnished, well warmed and lighted up. The Seats are all free. A regular collection will be taken up to defray the expenses, and you are solicited to invite your friends to accompany you thither.

JOHN GRIGG,
Minister of the Church of the Holy Martyrs.

Clerical Changes.

The Rev. William Everett has resigned the Rectorship of St. Thomas's Parish, Bethel, Conn.

The Rev. C. M. Butler, from Grace Church, Boston, to Trinity Church, Washington, D. C.

The Rev. Edward Lounsberry, from the charge of Trinity Church, Covington, and St. Paul's, Newport, Ky., to a new parish organizing in Cincinnati, Ohio.

The Rev. Thomas Seaton, deacon, has been received into the Diocese of New Hampshire, by letters dimissory from the Bishop of Rhode Island, and is now officiating in St. Paul's, Concord.

The Rev. Thomas E. Locke, from Columbian Grove, to Macfarland's store, Lunenberg county, Va. Address accordingly.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 19th Jan., the Treasurer has received the following contributions:

From a layman of the P E C in Dorchester county, Md, per the Rev Mr Wyatt, 10; Trinity ch, Fairfield, Ct, 14; C R H, St Ann's, Brooklyn, per Rev Dr Cutler, half, 50; Carbonville, Ala, 10 85; St Michael's, Manchester, N H, 5 64; Trinity ch, Danville, Ky, 20 50; from an Episcopalian, 50; Christ ch, Cincinnati, Ohio, (Jews,) 1; St Mark's ch, Bridgeport, Ct, 3; Female Missionary Society, Trinity ch, Washington, D C, 43; from a presbyter of Va, (Petersburg,) 5; Christ ch, Rye, N Y, 33; a member of Christ ch, New Brunswick, N J, 10; St Paul's ch, Detroit, sundry collections, 25; Christ ch, do, 25; monthly offerings, St John's ch, Stamford, Ct, 18 27. Total, $324 26.

THOMAS N. STANFORD, Treasurer,
New York, January 26, 1847. 139 Broadway.

Foreign Missions.—Since his report of January 19th, the Treasurer acknowledges the receipt of the following amounts:

From St Thomas's ch, New York, $154 20; do, for Africa, 5 50; do, for China, 2 50—162 20; St Paul's ch, Rochester, W N Y, 69 50; Christmas offerings of the S S of do, half, 5 25; S S, St Paul's ch, Phil, Christmas offering, for Africa, 40; for China, 40; S N Burrill, Ch of the Holy Trinity, Brooklyn, 1 50; C R H, St Ann's ch, Brooklyn, per Rev Dr Cutler, half, 50; Trinity ch, Fairfield, Ct, per Rev N E Cornwell, 6 33; S S of do, for education of Walter Buckley, Africa, 9 72—16 05; collection, Christ ch, Brooklyn, for Africa, 102 50; L and P, St James's ch, Poquetanock, Ct, for Constantinople, 10; Christ ch, Cincinnati, for China, 2; do, for Africa, 18 50—20 50; a presbyter of Va, 10; S S, St Stephen's ch, Harrisburg, Penn, for education of Joseph Howland Coit, Africa, 20. Total, $547 50.

P. S. St John's ch, Delhi, N Y, acknowledged on the 12th inst. as $6, should read $12.

J. SMYTH ROGERS, Treasurer,
N. Y., Jan. 26, 1847. 69 Wall street.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 19th inst. the following contributions, viz:—

From St Stephen's ch, New York, Rev J H Price, monthly offerings, $10 25; Church of the Annunciation, N Y, Rev Dr Seabury, 48 34; St Luke's ch, Brooklyn, Rev J W Diller, 11 87. Total amount, $70 46.

C. N. S. ROWLAND, Treasurer,
January 26, 1847. 55 Water street.

The undersigned gratefully acknowledges the receipt of a valuable box of clothing, furnished by the ladies of Emmanuel ch, Brooklyn, N Y, for the use of the lay-brothers of the Nashotah Mission.

JAMES LLOYD BRECK,
for the Nashotah Mission.

Nashotah-lakes, W. T., 30th Dec., 1846.

The subscriber gratefully acknowledges the receipt of $15, from the offerings of St Paul's ch, Baltimore; and the same sum from the offerings of St Peter's, Philadelphia, to aid in the completion of our church edifice.

J. FREEMAN YOUNG,
Missionary at Jacksonville, East Florida.

Janrary 26, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Annual subscribers—From Mrs Daubeney, $5; Jno P Atkinson, 2—7.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

Jan. 26, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Christ ch, Allen Town, N J, Rev Wm Passmore, $1. Annual subscribers—Mrs Daubeney, $5; Mrs G Sullivan, 1—6. Total amount, $7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, Jan. 26, 1847.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, for the poor, $10; from P G S, $25 from J A M, $2.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, January 27, 1847.

THE POOR.

St. Simon's *German Free Church.*—The undersigned acknowledges the receipt of the following donations for the poor:

—From John D Wolfe, Esq, $20; by the hands of Messrs. Stanford & Swords, from S, $20.

Returning sincere thanks for the above, he would respectfully solicit further donations, of either money or clothing, which may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobart's, 67 Prince; or at the house of the subscriber, 216 Houston street.

THOMAS COOK.

New York, January 27th, 1847.

Died.

On Thursday, the 21st inst., at the residence of her mother, (Mrs. James M. Halsey,) HARRIET GOLD, the wife of the Rev. ALFRED A. WATSON, of the Diocese of North Carolina, aged 25 years.

Calendar.

JANUARY.

31. Septuagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Sexagesima Sunday.
14. Quinquagesima Sunday.
17. The First Day of LENT, commonly called ASH-WEDNESDAY.—*Proper Psalms are appointed instead of the Psalms for the day.*
21. First Sunday in Lent.
24. St. Matthias the Apostle.—Ember Day.
26. Ember Day.
27. Ember Day.
28. Second Sunday in Lent.

Advertisements.

RARE WORKS.

JUST received from England, and for sale by Stanford & Swords, 139 Broadway.
Bishop Jewel's Works, thick folio, 2 copies.
Fleury's Ecelesiastical History, translated into English, by H. Herbert, D.D. Oxon 5 vols. 4to. calf.
John Taylor's Hebrew Concordance, 2 vols. folio, very rare.
D'Augustine, folio, A.D. 1475, rare copy.
F. Turrettin's Institutes, 4 vols. 4to.
Laud's Conference with Fisher, folio, 1686.
Usher's Body of Divinity, folio, 1647.
Bishop Dehon's Sermons, several copies.
Sparrow's Rationale, 1672.
Allestree's Sermons, folio, 1684.
Josephus, rare edition, Gk et Lat., folio, 1691.
Jerremy Collier's Great Universal Dictionary 4 vols. in 2, folio.
Bishop Gibson's Codex. 2 vols. folio.
Bishop Burnet's Own Time. 2 vols. folio.
Danl. Neal's History of New England, 2 vols. 1720.
Calmet's Universal History, Sacred and Profane, 8 vols. 4to.
Fidde's Theolo. Speculatora, 2 vols. folio, &c. &c. &c.
Also, complete setts of the Library of the Fathers, 21 vols., Beveridge's, Waterland's, Jackson's, Lardner's, and Jos. Hall's, and Leslie's, in folio and octavo, with many others which the clergy are respectfully invited to call and examine. January 30.

LARGE SALE OF VALUABLE EPISCOPAL BOOKS.

THE entire stock of Books, Stationary, &c., partially damaged by water at the late fire at the Bookstore of Henry M. Onderdonk, No. 10 John, will be sold at Public Auction, on Monday evening, February 1st, commencing at 6 o'clock, by Bangs, Richards & Platt, at their sales-room, No. 204 Broadway. For clergymen and students this will be an opportunity seldom presented to get valuable works at low prices. Most of the Books by a little care can be made by the purchasers as useful as new ones. January 30.

EDUCATION.

THE undersigned, a graduate of the University of Leipzig, having been employed in this country for many years in educating young gentlemen for college, and for the last three years as private tutor in the family of Augustus Thorndike, Esq., Newport, R. I., now proposes to take a few pupils to prepare for college.

His situation enables him to take both boarders and day scholars, and give instruction to pupils either at their or his own residence.

He also desires to instruct one or more classes of ladies in either the Greek, the Latin, or the German language, and the much more, as his education and literary acquirements qualify him to connect with the study of languages, historical, philosophical, literary, antiquarian, metrical, prosodical, and other remarks, making his instruction not only highly interesting, but generally instructive and useful.

He would be willing to engage as private tutor in this city.

For qualification as a teacher he refers to Jas. G. Cogswell, Esq., 587 Broadway; and Augustus Thorndike, Esq., Tremont House, Boston.

WOLFGANG A. ZABELER,
N. Y., Jan. 30—1t$ 194 Fourth street.

WISDOM FOR THE YOUNG.

THE Advice of Chief Justice Hale, with opinions of distinguished Americans on the Bible and Sabbath, as the best means of forming the character of youth essential to their happiness and the best welfare of our country. This is a book highly commended, and every parent may well delight to put it into the hands of youth. Price $1. J. C. RIKER, 129 Fulton; D. FANSHAW, 675 Broadway. Jan. 30—1t$

ORGANIST.

THE advertiser whose term of engagement expires in April next, wishes to obtain a situation as Organist, or to take charge of the music in an Episcopal Church, either in this city or Brooklyn. Apply to Mr. Floyd Smith, at this office. Jan. 30—4t

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository. 20 John street, New York, or by addressing the subscriber, J. G. BARTON, Rector.
College Point, N. Y.

CHURCH SCHOOL, for English and Introductor, Classical Education, (10. West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.
W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

For the Churchman.

DESPONDENCY.

"O wretched man that I am."

I have fasted—I have prayed,
Still I am no better,
I have cried to God for aid,
To my soul unfetter.

Tears have often traced my cheek,
While my heart did languish,
Vainly by its throbs to speak,
Of its inward anguish.

I am weary day by day,
Ever sins confessing;
Ere my lips have ceased to pray,
Then again transgressing.

Must this strife incessant last,
Until life be ended?
Would then death's dark hour were past,
Dust with dust were blended.

When I at the altar kneel,
How my knees do tremble!
No one knows the pangs I feel,
So well I dissemble!

Stand, between me, then, each sin,
And this feast immortal,
Like the flaming Cherubim,
Once at Eden's portal.

Where to flee I'm nothing loth—
He who died to win me:
"Take my blood and body both,
Else no life is in thee!"

These I take while tears I give,
Lest now dying never,
To my sinful nature live,
Bound to me forever.

* * *

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CIV.

FEAST OF THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF ST. MARY THE VIRGIN.—FEBRUARY 2d—

The Gospel. St. Luke ii. 22.

And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord,) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

The event here recorded, and this day celebrated by the Church, was in compliance with a requisition whereby the eldest son of every family was to be dedicated to the Lord, and redeemed at the price of five shekels—a ceremony designed to commemorate the deliverance of the first-born of the Hebrews from the destruction which overwhelmed those of the Egyptians, whereby Pharaoh was at last induced to let the Israelites escape from his cruelty and oppression. It was also an object of the dedication of the eldest son, to furnish priests for the service of the Church. Afterwards the tribe of Levi was particularly chosen for that purpose. The ceremony, however, still continued to be performed; but the child was redeemed "at the price of five shekels." At the same time, and also at *every* birth of a child, the mother offered a sacrifice—a cheap one, if she was poor; otherwise one more costly. The circumstances of the mother of our Lord rendered the former necessary at His presentation.

The mother's sacrificial offering was twofold; first, that which constituted the "purification," or her cleansing from what was one of the technical uncleannesses of the Mosaic dispensation, and was thus connected with an extensive department of that dispensation which was among the things abrogated by the Gospel; and secondly, an offering of thanks to God for the mercy shown to her in her safe deliverance. The latter is among the excellent things of the Law, which the Gospel-Church has retained. The provision for it is in "The Churching of Women." And this provision, while it is an obvious dictate of piety, is also in accordance with the best principles and feelings of our nature. If ever a human being should "give hearty thanks unto God," it surely must be one who has experienced the merciful preservation for which this offering of thanks is specially provided. The principles and spirit of the Gospel commend this ordinance of the Church to the approval of every enlightened and virtuous mind. True piety cannot but draw to it the thankful observance of those for whom it has been appointed. Nor should such observance be withholden from two constituent parts of the meet thanksgiving to which the Church would move. The first is thus provided for—"The woman that cometh to give her thanks must offer accustomed offerings, which shall be applied by the Minister and the Churchwardens to the relief of distressed women in child-bed."* Were this ancient manifestation of thanksgiving generally restored, it would be the means of providing very extensive relief for a class of sufferers who claim the tenderest sympathies of all, and especially of those whom "Almighty God, of His goodness, hath" been "pleased to preserve through" like "great pain and peril."

For another offering which the Church also recommends, true gratitude must make willing and anxious every pious heart. It is the "sacrifice of praise and thanksgiving" in "the Holy Communion."†

During the solemnity of the presentation of Christ in the temple, two peculiarly interesting events occurred.

"There was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel"—for the fulfilment of the precious promise of the Messiah's advent, which had been ever since it was given in Eden, the comfort, support, and encouragement of the faithful. "And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death till he had seen the Lord's Christ." On one of his accustomed occasions of repairing to the sanctuary, this gracious promise was fulfilled; for it was during his attendance there, that "the parents brought in the Child Jesus, to do for Him after the custom of the law." Holy and heartfelt indeed must have been the emotions with which "he took Him up in his arms, and blessed God and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people—a Light to lighten the Gentiles, and the glory of Thy people Israel." Then, gifted with the prophetic spirit, the venerable saint blessed the astonished parents, and thus accosted the mother—"Behold this Child is set for the fall and rising again of many in Israel, and for a Sign which shall be spoken against, (yea a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed;" which may be thus paraphrased—The Infant whom you now present unto the Lord, is the Redeemer of mankind, come to restore to the divine favor the lost sheep of Israel, and to secure their everlasting salvation. But the same gracious office will make Him, to those who refuse His merciful offer, the just Judge, who will mete out to them righteous retribution; but who, nevertheless, in His infinite compassion, will turn away from His fierce anger in behalf of those who, by repentance and faith, turn unto Him, and will raise them up from this their grievous fall. And it shall come to pass, through the awful extent of human depravity, that men shall wickedly speak against this their Incarnate God, blaspheme His name and nature, mock at His mercy, ridicule His offers, and cast behind them His instructions. While He is engaged in His benevolent undertaking as man's Redeemer, thy maternal heart will be pierced, as with a sword, at the base ingratitude and cruelty with which He will be treated, and the overwhelming sorrows and afflictions that shall come upon Him. And the gracious ministry that He will fulfil will furnish a criterion whereby to test the dispositions of men. While the humble and pure in heart will embrace His religion, and remain true to it, the proud, worldly, and vicious, will reject and disregard it, however outwardly they may profess it.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was of a great age, a widow of about four score and four years." She, like the devout Simeon, was a faithful and constant attendant on the ordinances of religion; for she "departed not from the temple, but served God with fastings and prayers, night and day;" and she too, when in this exercise of her religious duties, was blessed with the sight of the Infant Jesus, at the solemnity of His presentation. "She, coming in that instant, gave thanks likewise to the Lord, and spake of Him to all them that looked for redemption in Jerusalem."

"And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." Our blessed Saviour, having condescended to assume our nature, was content to commence with all the weaknesses of infancy, and pass through each successive age to full maturity, when He entered on the great object of His mission.

In the solemn transaction this day celebrated, the virtue of *humility* is very particularly presented to our regard. The Eternal Son of God, One with the Father, condescended, for us men, and for our salvation, to come down from heaven, and be made Man. Though rightfully possessed of all the honor, power, and dignity, which heaven could afford, He came on earth the Child of poverty; choosing to connect Himself in the filial relation with one who could afford to offer at His presentation but the cheapest sacrifice required by the law. Who, contemplating this so great humility of his Lord and Master, can cherish *pride*? What! Fallen, guilty, degraded man be proud! The SON OF GOD was *humble*. He connected Himself with the family of a poor mechanic. And who is man, the son of earth, all whose greatness is covered with guilt and corruption, that he should cherish pride! More cause has the insect to be proud of the tinsel that adorns it, and the groping worm, that it can range beneath the surface of the earth; for they continue what their Maker made them, and are true to the object and end of their being. But pride, surely, was not made for man. Humility best suits him who has so degraded his nature, and so widely departed from the great and good purposes for which he was sent into the world. Best adapted to our condition, and certainly most contributive to our peace and happiness, is the inspired precept, Be clothed with humility; and very wholesome the heavenly warning that God resisteth the proud, but giveth grace to the humble.

Pride is deceitful, and lays the heart peculiarly open to the attacks of our spiritual enemy. True humility blends with itself all those Christian graces and affections which minister to purity, peace, and happiness—a deep and penitent sense of sinfulness and unworthiness; true faith in God's plan of grace and mercy through Jesus Christ; earnest and heartfelt devotion to walking in all His commandments and ordinances; respect and deference to superiors; a kind, frank, and affectionate deportment towards equals; mildness, condescension, and benevolence to inferiors; constant solicitous regard to the golden rule of doing to others as we would they should do to us; a modest opinion of ourselves; and a habitual application, especially in religious matters, of the evangelical precept, In lowliness of mind, let each esteem other better than themselves.

In the presentation of Christ in the temple, connected with the great doctrine of His divinity, and consequent control over all the events, as well of the infancy as of the manhood which He graciously assumed, we see an illustrious example of compliance with the ordinances of the Church. His circumcision, baptism, attendance on the rites and ceremonies of the Jewish worship, and observance of the Sabbath and other holy days, are of a similar character. How idle and unchristian to plead principle against ceremonials in religion! What a profane imputation upon our Lord and Master to endeavor to make Christians think lightly of them, or regard the neglect of them as no derogation from their required faith, and newness and holiness of heart and life!

It were easy to show that the Saviour's example, and the precepts of His religion, on this point, are in entire accordance with the nature which God has been pleased to bestow on man. This, however, is not necessary for determining the Christian's duty. *That*, if he is an unprejudiced and humble minded student of the Bible, is rendered clear to him on its inspired pages. He sees that there can be no true evangelical piety which does not embrace humble compliance with the ordinances of God's Church. The same authority which said, Do justly, love mercy, and walk humbly with thy God, said also, Neglect not the assembling of yourselves together. Of the same weight is the precept, Except a man be born of *water and of the spirit*, he cannot see the kingdom of God; as that, Without holiness no man shall see the Lord. The same Holy Ghost who moved Paul aad Silas to say, "Believe on the Lord Jesus Christ, and thou shalt be saved," spake also by HIM who had the Spirit without measure, when He was leaving to the world His last and crowning instructions, "He that believeth and is *baptized* shall be saved." The terrors of Mount Sinai did not render more binding the command, Thou shalt have none other Gods but Me; than did the affectionate and awfully solemn interview in the upper chamber, the injunction and high commission, This do in remembrance of Me. The essential principle and obligation of the Gospel that Christians, as branches, maintain their union with Christ the vine, as the means of spiritual life, growth, and strength, cannot be separated from the connexion in which Himself has placed it, with eating His flesh and drinking His blood. Our pattern for judging of the fulfilment of all righteousness was graciously presented to us when Christ made his reception of baptism an essential part of such fulfilment.

If, with meek heart and due reverence, and with faithful use of the means of fitting preparation, the Christian follows the Saviour's example, and obeys the precepts of His religion, touching the outward exercises and ordinances of the Gospel, his experience of their value will fill him with sorrow and commiseration for that low estimate of true piety which is so prone to detract from their holiness, their importance, their efficiency, and their awful significancy; and he will be enlightened in his view of them, and comforted and encouraged in his application to them, by that evangelical faith which, settling his trust and his affections on Christ, *believes in Him*, and therefore receives His appointments and ordinances as an essential part of true piety, and as effectual means of grace and salvation.

The account given in the Gospel for the day of the venerable Simeon and Anna, conveys to us a most valuable lesson. They were both in the temple when blessed with the sight of their Saviour; and it is particularly recorded of the latter, that "she departed not from," that is, was constant in her attendance at, "the temple," and "served God with fastings and prayers night and day."

When the ingenuity of the carnal mind has exhausted itself in objections to the ordinances of public worship, in devising plausible pretexts for neglecting them, in diminishing the Christian's conscientious sense of their obligation, and in substituting a more unbroken attention to the pursuits or pleasures of the world; still the word of God standeth sure, which makes them man's indispensable duty; and still the order of His providence and grace will remain, which makes them the source of the truest individual, domestic, social, and civil welfare, and a means of nourishing and strengthening all religious and moral virtues and affections, and of preparation for the glory and happiness of heaven. And if ever circumstances can add to the reasonableness and obligation of the great Christian duty now considered, they are surely found in the high and holy privilege which we enjoy of daily provision for temple and altar services, so eminently calculated to gratify a refined and spiritualized taste, to warm the affections, to interest the heart, to enlighten the understanding, to strengthen the faith, and to secure all the inestimable benefits of permanent practical devotion. Mercifully frustrated be every effort to disappoint and thwart the pious longings which the Holy Ghost hath prompted, to arm the Church with the powerful defence against the world and the flesh, against heresy and infidelity, which would be furnished by carrying out, in spirit and in truth, the perpetual offering of these daily ministrations! And let all who love our Lord Jesus Christ in sincerity beware that they walk not in the counsels of those who neglect the assembling of themselves together in God's house, or attend there with irreverence, indevotion, carelessness, or worldly or sinful thoughts. For all these things God will call them into judgment.

They who, like holy Simeon and Anna, with true faith, humility, and devotion, wait diligently upon their God in the services of His temple, will, like them, there find the Lord's Christ; for they will be blessed with the spiritual presence and effectual grace of Him who is the Consolation of Israel. And cherishing that blessed presence, and yielding to the guidance and assistance of that grace, in the true Christian regulation of their thoughts, words, and actions, they will, when brought to the close of their pilgrimage, depart in peace, and see, and forever experience, the salvation of God.

The ceremony of presenting the infant to the Lord should suggest to parents, guardians, sponsors, and teachers, reflections of the highest interest to themselves, and the most momentous importance to those to whom they stand in these sacred relations. A similar presentation is required at their hands. Suffer the little children to come unto Me, and forbid them not, is a precept of our Lord in which they have a peculiar concern. They are to comply with it by bringing the young objects of their charge to that sacrament of baptism which Jesus has been pleased to ordain as the means of making disciples of the children of men, and admitting them to all the high and holy privileges of the evangelical covenant. And when they have been thus given to the Lord, they must be taught, by precept and example, to live as *His*. The faith, and the religious and moral obedience, which He requires, should be the rule and measure of their training for the character and responsibilities of maturity. Then may the humble hope be cherished of such results as will impart the highest gratification to all interested in their character and welfare, secure their happiness in all the vicissitudes of this life, and bring them to glory, honor, and immortality, in the life to come.

That these blessed ends may be answered, the sacramental presenting of them to the Lord in baptism, should be followed by that guidance in true piety and virtue which the Church, according to the will of God, holds out to the world. Her holy services; her instructions; the ministrations of her priesthood; the renewal which she requires in confirmation of the vows of the baptismal covenant, made after due preparation for so solemn an act; and the subsequent seeking, in repentance, humility, faith, and reverent and sincere devotion, of the great and precious benefits flowing from the communion of the body and blood of Christ—are appointed means of securing to permanent fidelity to the Lord, those who are presented to Him in baptism; and in aid of their due effect, proper attention should be drawn to private and domestic religious exercises; the love of God's word, and the diligent study of it, with the aid of other well directed religious reading, should be encouraged and fostered; pious counsels of tenderness and affection should be prudently and diligently given; and the utmost care be taken to guard against the corrupting and ruinous influence of bad example. Thus should Christians endeavor, in true faith, and with constant prayer for divine aid and guidance, that those who are presented to the Lord in infancy may continue His forever, and daily increase in His Holy Spirit more and more, until they come unto His everlasting kingdom. And who can speak their joy, who, on the great day of the Lord's appearing, can present to Him those thus trained, through their instrumentality, to His service here, and to the everlasting enjoyment of His favor and presence hereafter!

Finally. The Collect for the day opens another most fruitful source of edifying reflection.

"Almighty and everlasting God, we humbly beseech Thy Majesty, that as Thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. *Amen.*"

Be this our constant faithful prayer and endeavor. By fidelity in our solemn renunciation of the world, the flesh, and the devil, and in the faith, piety, and charity of the Gospel, let us continually offer and present ourselves, our souls, and bodies, a reasonable, holy, and living sacrifice to the Lord our God. This we may do through Christ; for by Him such offering will be rendered pleasant and acceptable unto the Father; and then, in the temple not made with hands, we shall be presented by the same His Son Jesus Christ, saved by His mediation, and made pure and clean by His Spirit, to His Father and our Father, to His God and our God. B. T. O.

* Last rubric in "The Churching of Women."

† The same rubric. "If there be a communion"—and therefore, if there be not, at the first following opportunity—"it is convenient"—that is suitable, proper—"that she receive the Holy Communion."

For the Churchman.

Rev. and Dear Sir,—Your correspondent, "H. M. P.," objects to the insertion in the Churchman of an extract from Horne on Penance—to the discussions on the Altar and Sacrifice—Prayers for the Dead, and pictures in churches;—that they will turn the heads of young, enthusiastic, and partially instructed persons, and lead them into the Roman Catholic communion. Does he object to them because they advance errors? If so, will he stand forth manfully and explode them with convincing arguments? Or does he object to them, that, although they bring to the surface Catholic truths, yet it is inexpedient to insist on them *now*, because the Roman communion, not having yet become so corrupt as to abandon them, teaches them prominently in her system of religious instruction, and therefore we cannot insist on them without exposing a point or points where our system and the Roman system coincide?

Suppose such points *are* brought into notice, is it not a cowardly and most unworthy depreciation of the *value* of immortal truth, to blink the avowal of it, because the Roman Catholics teach it? Are we to surrender truths which descend into the depths of our souls, which go far down into the region of fear and awe, and reverence, and worship, and there illuminate mysteries before which the soul trembles, because, forsooth, another communion teaches them? Away with such miserable expediency! Whatever truths the Church teaches, let us hold, and avow if need be, whoever else holds or avows them, and then may there be some prospect that young, enthusiastic, and partially instructed persons may arrive at a mature judgment and settled opinions at the altars of our own communion.

A LEARNER.

Freehold, Jan. 18, 1847.

Deferred Foreign Items.

The Anniversary Meeting of the Royal Society was held at their apartments in Somerset House, on Monday last, (St. Andrew's Day,) on which occasion the noble President, the Marquis of Northampton, delivered his customary annual address, passing under review the progress of science during the past year. The Copley Gold Medal, which was happily called by Sir Humphry Davy, "The Ancient Olive Crown of the Royal Society," was awarded to M. Le Verrier, and received for him, at his request, by Sir John Herschel. One of the Royal Gold Medals, and the Rumfold Gold Medal, were awarded to Professor Faraday, for his brilliant discoveries in Magnetism, published in the *Philosophical Transactions*; and the second Royal Gold Medal was awarded to Professor Owen, for his able and elaborate paper "On the Belemnite," also published in the *Transactions*.

The Officers and Council for the ensuing year were then elected, after which the Society dined together at the Crown and Anchor, the Marquis of Northampton presiding, supported by Sir J. Herschel, Sir B. Brodie, Sir R. Murchison, Sir J. Ross, Professor Owen, &c.

We acknowledge the receipt of the "Fourth Annual Report of the Incorporated Church Society of the Diocese of Toronto." It contains an amount of information highly interesting and gratifying. There has been an increase, we perceive, of eighty-one new churches in this Diocese, built since 1839, at which time Toronto was erected into a separate Diocese. This is an exceedingly gratifying fact, and one which we hope will tend to stimulate the efforts of all true Churchmen, to supply the poor backwoodsmen of Canada with edifices dedicated to the worship of God, and to enable them to attend the sacred services of religion, in the Church of their Fathers. In consequence of this increase, we observe that there is a want of clergymen, to attend the flocks which are so rapidly increasing. "The harvest truly is plenteous, but the laborers are few." We trust the deficiency of Pastors will soon be supplied.—*Hamilton Gazette.*

A MUSICAL MATCH.—Haydn challenged Mozart to compose a piece of music which the former could not play at sight. Mozart accepted the task, and supper and champagne was to be the forfeit. In five minutes a piece of music was produced, and handed to Haydn with a bantering boast from Mozart. "There, sir, is a composition which you cannot play, and I can." Haydn sat down to the instrument, surprised at the simplicity of the music that was to puzzle him; but, when he had got half way through it, he suddenly stopped, saying, "How's this, Mozart? how is this? You've got my hands stretched out to the ends of the piano, and yet there's a middle key to be touched? Nobody can play such music as this." Mozart, laughing at Haydn's perplexity and anger, took the abandoned seat and began. Running through the easy passages he came to the difficulty which his friend found insuperable; and bobbing his head, struck the key with his long nose, and was at the end of the composition in a trice. Haydn, with whom such a feat was a physical impossibility, burst into a roar of laughter, and confessed that nature had endowed Mozart with a capacity for music which he (Haydn) had never before discovered, and to which he could lay no claim. The forfeit was cheerfully paid.

On Thursday, the 19th instant, the exterior of the Chapel of Ease, now in the course of erection at Fredericton, was completed; on which occasion the workmen were invited to the residence of his Lordship the Bishop, where a splendid dinner was served up to them in the Old English style. Most of the work for the interior is made, ready to put up, and the walls have received the first coat of plaster, and the floor of the chancel is laid. His Lordship has lately received the stained windows from England; they are said to be very beautiful. It is supposed that the Chapel will be ready for divine service in a few weeks. The Cathedral will be proceeded with early in the spring, a contract having been taken for the erection of the walls, with the exception of the chancel and spire.—*Loyalist.*

The Record newspaper is busying itself in endeavoring to prevent contributions being given to the Bishop of Newfoundland, who is at present in England soliciting aid to rebuild the church in St. John's, which was destroyed by fire. The grounds of objection are that the Bishop teaches and preaches the doctrine of Baptismal Regeneration, the Real Presence, and that he regards the prayers and praises of divine worship, as rather more important than the sermon, or rather, perhaps, that he desires people to come to church to worship rather than to have their ears tingled by fine speeches, &c. &c. The consequence of this opposition will probably be, that the Bishop will get much greater contributions than he would without it.

HOUSE'S LIGHTNING PRINTING PRESS.—We witnessed yesterday afternoon, the beautiful operation of this truly astonishing invention, and are earnest in pronouncing it one of the most magnificent inventions of the age. It is intended for the transmission of telegraphic intelligence, the letters themselves being printed upon the slips, with great accuracy and dispatch, no interpreter being necessary for the purpose of rendering symbolical signs into intelligible language, but any child who knows its alphabet can readily read the ribbon-like slips as they fall from the mysterious workings of the machine. Our limits do not permit a description, even if it were in our power. We will only say that the impressions of each letter are made upon a small steel wheel of some four or five inches diameter, around the periphery of which the alphabet is arranged. This wheel, upon touching a key with a certain letter upon it, instantly performs a partial revolution which brings the character sought immediately above the slip in waiting. As if imbued with instinct, a spring is let loose, which forces the slip against the type—the paper passes on a trifle—again the wheel starts, another impression, and so on, letter by letter, as fast as one can touch the keys, the paragraph slips out into view.

The operation is beautiful and exact. No ink is used, yet the printing is but a shade lighter than that which the reader is now perusing, and the rapidity with which it is executed is truly grand. In the present instance, the entire apparatus is in one room, No. 5 Eldridge street; the case of keys being but a few feet removed from the press. Yet there is no obstacle whatever to separating them thousands of miles; and such is the delicacy and accuracy of the machine, that the press, though it be stationed in New Orleans, unerringly indicates to the operator, who might be in this city, the fact, each time a single letter is produced! Professor House has been some two or three years perfecting this splendid triumph of art and science. Patents have, meanwhile, been secured in most of the European kingdoms, as also in the United States and the Canadas. We farther learn that several contracts are now in a state of negotiation for the various telegraph lines in the Union, and that Messrs. Livingston and Wells have already ordered a set of apparatus for the line between Niagara and Buffalo. This invention will doubtless supersede all others, and we trust that the patient and talented inventor will reap a rich reward for his labor.—*N. Y. Globe.*

Commissioners appointed by Government, are diligently traversing Wales, and making inquiries with respect to education, preparatory to steps for extending to the Welsh the aid of Government, in erecting and conducting schools upon the best plans.

PAPAL MISSIONS.—It is said that the receipts during the year 1845, of the great Roman Catholic Society of Lyons, for the propagation of the faith, were $693,000. This large sum is made up chiefly of penny contributions.

The celebrated Dr. Esaias Tegner, Bishop of Wexio, in Sweden, died at the Episcopal Palace in the said city, on the 2d ult., aged 64 years, having been born the 13th of Novemner, 1782. He was one of the greatest of our modern poets, and his works, *Frithlofs, Saga, Axel*, &c., are translated in English and most of the European languages.

Advertisements.

Church Publishing and Bookselling Establishment

NO. 10 JOHN STREET.

HENRY M. ONDERDONK has just issued from his Press—

THE CHRISTIAN'S PRAYER, *or Rector's Offering to his Parishioners*—being an Illustration of the Beauties, and a Commentary on the Precepts of our Lord's Prayer. *The profits derived from the sale of this work are dedicated to the building of a church in Wisconsin.*

REPLY TO BISHOP MCILVAINE'S REASONS for refusing to consecrate a church having an Altar instead of a Communion Table—Examined by a Deacon.

VESTRY ROOM, DESK, AND PEW CALENDAR, for 1847. This useful little card is now ready.

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January 2.

NOTICE.

THE Trustees of the Newburgh Academy are desirous of obtaining a competent Principal for their Institution. The Academy is under the care of the Regents of the University of the State of New York, and the Principal will be expected to teach the usual studies directed by the Statutes of the University. The Trustees will require the applicant to bring satisfactory testimonials of his aptness and meetness for the situation.

Connected with the Academy is a large and airy brick building, for the use of the Principal, sufficient to accommodate his family, and forty pupils as boarders. To one who could bring a few boarders with him, the location would be peculiarly desirable; and with such a person, the Trustees would make liberal arrangements. The facility of access—the salubrity of the place—the beauty of the scenery, all conspire to render this one of the most desirable situations in the country.

Applications, post paid, may be addressed to Rev. John Brown, D.D., or G. C. Monell, M.D.

January 9—4t

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THE subscriber offers for sale the following Organs viz:

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sept 7—y

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January 23.

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A YOUNG MAN, a Christian Israelite, belonging to the Jewish Mission Church of this city, is desirous of obtaining a situation as an apprentice to some respectable business, or as clerk or porter in some dry good or grocery store. Any person needing the services of a young man, will find him faithful and industrious; and by giving him employment will show kindness to a needy and worthy person. He speaks also the German language. Address, X. Y. Z., this office.

January 23.

IMPORTANT WORKS ON ROMANISM.

STANFORD & SWORDS have in press, and will speedily publish, "Reasons Why I am not a Papist, or the Churchman armed against the novelties, usurpations, and corruptions of the *Church of Rome*," by the Rev. N. S. Richardson, A. M., author of "The Churchman's Reasons for his Faith and Practice," "Reasons Why I am a Churchman," &c., &c.; to be issued in a cheap form, for general circulation.

Also, they are preparing to publish Dr. Grier's "Reply to 'Milnor's End of Controversy;'" edited by the Rev. Dr. Jarvis; in one vol. 12mo. Jan. 23

THE Advertiser wishes to obtain an engagement in some young ladies school for taking charge of the classes in the higher branches of their English studies. His references will prove satisfactory to any who may be pleased to call for his services. Application to be made at the office of this paper. Refer to Professor McVickar, No. 8 Columbia College, or No. 303 9th street.

January 16—3t

DIFFERENCE BETWEEN CHURCH AND DISSENT.

A DISCOURSE delivered in St. John's Church, Brooklyn, L. I., on the evening of the Second Sunday in Advent, December 6th, 1846, by Evan M. Johnson, Rector. Just published by

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Jan. 9.

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WILLIAM ASHKETTLE.

September 5—yly

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References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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aug. 3—y

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Dec. 5,

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may 16

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April 18—tf.

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November 14—6m

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